(5317 3/5

24

A DEMONSTRATION

Of the Neceſſity of ſettling ſome

Goſpel-Government

Amongſt the Churches of Chriſt in this NATION;

Held forth in an Anſwer to a Querie, whereby Mr. *Saltmarſh* did once endeavour to hinder the Settlement of all Church-Government in the NATION.

Written in the Year 1646. *by Mr.* John Dury, *Miniſter of the Goſpel.*

And now Publiſhed for the preſent Uſe of theſe Times, wherein it may be ſeaſonable to be taken into Conſideration, for the preventing of further Confuſion and Diſorder amongſt the Profeſſors of the Goſpell;

LONDON,

Printed for *Richard Wodnothe* in *Leaden-hall-Market*, next door to the *Golden Hart*, 1654.

To the READER.

Christian Reader,

I *Have thought good to publish at this time, this Answer of Mr.* Dury's *to Mr.* Saltmarsh, *though written some years ago,* viz. *in the year* 1646. *because it may be now happily more seasonable, then when he first did Penne it. It was not published then, because some other Answers were then put forth, which did seem to give satisfaction to the multitude, though they were not written so Unpartially, and with that moderation of Spirit: But seeing the times seem to be now ripened for some kind of Settlement, and the inconveniencie of the Delay, which Mr.* Saltmarsh *did then plead for, is more fully discovered than was then foreseen; hence perhaps it may fall out, that the way of Unprejudicate Orderliness, which is here held forth, may be*

thought [illegible] some due Consideration amongst the Churches, and by Gods blessing may prove some help to such as are willing to Associate themselves without any pretence to Worldly Power to impose the same upon others, but onely to make use amongst themselves of Gospell-Ordinances for mutuall Edification. Mr. Saltmarsh did then stumble at the pretence of Power to settle the Churches of the Presbyterian Way, with Authority over others, which perhaps might be in the thoughts of some Ministers; but I suppose it is now evident, that none do any more affect any such Dominion over their Neighbours as he apprehended; yet that there ought to be some Orderly Way of Government in the Societies of Saints, which are the House of God, I suppose will be without all dispute; and how far that may be settled amongst the Saints, and approved by a State, this Treatise will in some measure I hope manifest. And that Mr. Duryes meaning may not be mistaken, as if he would have the Magistrate to impose by Humane Authority, the Ordinances of Christ, which he counts such, and suffer none to have liberty but such as practise the Way which he approves; I have added unto this Treatise, a Discourse which the Author sent unto me upon another

nother occasion to be Communicated unto Captain Coysh *of Worthy Memory, wherein he opens himself concerning the Magistrates Duty as a Christian in advancing Church-Government as it is Nationall, which perhaps may at this time also be more seasonable then formerly it could have been, to worke Peace and Unity amongst the Professors of the Truth: and that it may worke somewhat towards this effect, I offer it unto Thee, and beseech the Lord to blesse it, in whom I rest ever,*

Thy faithfull Friend and
Servant,

Samuel Hartlib.

Faults escaped in Printing.

Page 5. line 5. for a Kingdom, read the Kingdom. p. 3. l. 3. f. happiness unto, r. happiness of. p. 21. l. 24. f. 4th. Ch. r. 14th Ch. p. 28. l. 26. f. is to Gods will, r. is according to Gods will. p. 35. l. 20. f. hot, r. not.

An

An Introduction to Mr. Samuel Hartlib.

Shewing the End of Mr. Saltmarsh *his Querie, and the Heads of the Answer to be given to it.*

Loving Friend,

YOu know you can command the discovery of my judgement in all things, which have any reference to the advancement of Truth, and the Counsels of Peace. Therefore although Mr. *Saltmarsh* his Pamphlet is scarce worth the Answer, yet I shall not leave your desire unanswered, so far as my poor Talent can be useful in this kind, and time will permit. Some scrupulous Consciences (as these times are) may be staggered with his Suggestions: and there is a Method of Error in that way of starting matters which he has followed, fit to seduce and entangle the ignorant, and such as are partially prepossessed against their Brethren; and yet he perhaps himself without any set purpose may be unawares led into it; for a deceived heart doth turn men aside, that they cannot deliver their own souls. Sure I am he is full of prejudicate thoughts, and by reason of the same hath lost his true Aime, and the way of Resolving his own Querie. For he that makes a Querie, should at least seem to make a doubt thereof, and then endeavour either to shew, or to seek the way how to resolve it without partiality. But Mr. *Saltmarsh* seems not to intend any such thing; because his whole Discourse is framed onely to raise doubts in the weaker, and not to crave the opinion of any, or to receive the resolution of his Querie from the Wiser. Perhaps some good opinion of his own Sufficiency, (sure is was no fear of insufficiency) to determine so weighty a matter, hath made him thus forward to perswade the continuance of our Unsettlement in Government. But I suppose his ingenuity may be such, that although he made at first no doubt of determining his Querie; yet his Determination thereof may be made upon after thoughts doubtfull to himself. Therefore I shall endeavour as briefly as may be, to let you see how a Doubt of this nature should be resolved.

But

But before I enter upon this Taske, I would desire him (if I were acquainted with him) to Answer a Question, whereby he would perhaps clear a doubt of mine, touching his Ingenuity in handling this Querie; which when I have done, I shall tell you how I purpose to proceed in Answering it.

My Question is, Wherefore in the place of the Scripture, 2 *Cor.* 10. 8. (quoted in his Title Page) he hath changed the words of the Text, putting in stead of *Edification*, the word *Instruction*? There is no likelihood that this is a fault of the Printer; or if it had been his faule, that it would have been left uncorrected, the words being so much different. But every one that readeth Mr. *Saltmarsh* his Discourse, and taketh notice of his Aime, will easily find that the one word is purposly put for the other, to forestall the mind of the unwarie and simple Reader, by whom Quotations are not examined, with a Notion as from the Word of God, which may prepare him to receive without scruple that which he intends afterward to insinuate and deliver. Namely that it is fit the Ministeriall Charge should be restrained by the Civill power onely to Teaching. If this be not his aime, I would pray him to let me know ingenuously how the alteration doth come? But if he had this subtilty in his Aime, as a man may suspect he had; then I must tell him ingenuously, that I wonder he durst do so, not onely in a matter of such consequence; but chiefly in respect of the Word of God. I say again, I wounder he should dare to do so in respect of the Charge which the Apostle giveth him, *To hold fast the form of sound words delivered unto him*, 2 Tim. 1. 13. For if this be his practise to alter the sound words of the Spirit, I would tell him that in so doing he doth make his first words of his Title Page to be found false; wherein he doth pretend the advancement of Truth and Peace. For if he dare presume to corrupt the Word of God, for the easier Introduction of some opinion of his own; what Truth can we find to be in him? or what Peace can he expect from any that perceiveth this deceitfull dealing, and how will he answer it to God, that saith, *Add thou not to his Word, lest he reprove thee, and thou be found a lyar*, Prov. 30. 6. He that doth alledge the Word falsely, will have no great care to divide it right-

rightly, and apply it truly. I ſpeak this upon a ſuppoſall, which I would have him to take away, by ſhewing how the Word of the Text comes to be Changed. For I rejoyce not in iniquity, but in the Truth as Charity doth command me to do, 1 *Cor.* 13. 6.

Now I will tell you how I purpoſe to proceed in Anſwering his Querie, if God permit.

Firſt, I will reflect upon the Queſtion in it ſelf, as a matter of ſerious Deliberation, which may be conſidered for the advancement of Truth and Peace.

Secondly, I intend to reflect upon the Queſtion, as he doth handle it, to obſerve what Truth is in his Deciſion, and how farre the Way which he doth ſuggeſt, is like to produce Peace.

Thirdly, I will endeavour by Gods Aſſiſtance, to ſugheſt a Word of Advice upon the whole Matter, which may be uſefull to prevent the increaſe of Error and ſtrife.

The

The firſt Part.

The Querie is,

Whether it be fit yea or no, according to the Principles of true Religion and State; to ſettle any Church-Government over a Kingdome haſtily or not: and with the power commonly deſired in the hands of the Miniſters?

LEt us look deliberately upon this Querie, and to that effect let us take it into peeces. The parts thereof are three.

Firſt, The thing whereof the Queſtion is made.

Secondly. The Queſtion which is made of that thing.

Thirdly, The limitations of the Thing and Queſtion.

The thing whereof the Queſtion is made, is, *of Church-Government over the Kingdome.*

The Queſtion made hereof, or the thing ſought after, is to know; *Whether yea or no it be fit, that any ſuch thing ſhould be haſtily ſettled?*

The limitation of the thing whereof the Queſtion is made; is, Whether the Government ſhould be, *with the Power commonly deſired in the hands of the Miniſters?*

The limitation of the Queſtion is; Whether that Settlement can be, *according to the Principles of true Religion and State?*

If now any will enter into a ſerious deliberation upon the Matter, to reſolve himſelf without partiality in this Queſtion; he muſt go orderly to work by a Rule, and not let his mind rove at random, to ſnatch at incident thoughts: Therefore in the firſt place he muſt needs underſtand, what is meant by all the words of the Querie: for without this foundation all will be in vain, becauſe the matter not being known which is to be ſpoken unto, nothing can be ſaid of it to any purpoſe.

And in the ſecond place, he muſt be able to compare the particulars underſtood orderly, one with another if need be, but chiefly with the intent of the Queſtion, to find out by the reſult of the compariſon, what is to be anſwered upon the whole Matter.

Let us then endeavour to follow theſe waies.

Firſt, I conceive that by the word *Church*, is meant a certain number of Souls called out of the world to be Saints; and joyned together in the true profeſſion of Chriſtianity. Or thus: The Church is the Company of Souls, as they are Chriſts ſubjects in the world.

I reflect here upon Men as ſouls, not excluding their bodies; becauſe the ſoul is the immediate ſubject upon which Chriſt doth work; and becauſe men as they are bodies and have outward eſtates, are properly the immediate ſubjects upon which worldly Kingdoms work. Yet I do not deny but ſouls are alſo in ſome kind ſubjected to Superior Powers, *Rom.* 13. 1. but that is onely in relation to the bodily life which they have: and ſo are Bodies in like manner ſubjects unto Chriſt; namely in reſpect of that ſpiritual life whereby they are acted through their ſouls. So we ſee that one and the ſame perſon is two wayes in ſubjection: one way to Chriſt, another way to the Civill Magiſtrate; and if the diſtinction of this two-fold ſubjection be rightly underſtood, and the true foundation thereof cleared, many doubts otherwiſe inſoluble will eaſily be decided concerning the limits and joynt conſiſtence of the Civil & Eccleſiaſtical Powers. For as the Soul doth relate the Body in ſpirituall matters, ſo doth Chriſts power in the Church relate to the ſubjects of a State: and as the Body doth relate to the Soul in outward matters, ſo doth the Civill Po-

wer

wer relate to the Church of Christ, that is to Men as they are his subjects. The properties of these relations will determine the Spheres of these Powers, according to the extent of the influence of their vertue each upon other; and according to the subordination of their ends unto the happinesse unto the Whole.

Secondly, I conceive by that which is called Government in General, that is meant the right ordering and guiding of Subjects in the course of their life towards the proper end thereof; and consequently by Church-Government in particular, I must conceive the right ordering and guiding of mens souls by Christs power in the course of their spirituall life, tending to settle them in a perpetuall communion of happinesse with God the Father and Himself.

Thirdly, By the Kingdome I understand the society of English men, as they are united in their outward life under the Government and Laws which are settled for their Peace and Safety therein.

Now when the Question is of a Church-Government over this Kingdome; the meaning is of a Government that should be settled in and throughout the Kingdome, namely in all the Churches thereof; and not over and above the Authority and Power of the Kingdome. For as the Soul is not properly over the Body, but in it, and this not under the Soul, but united to it, and both are in the same person: so we may conceive of the Church and Kingdome; that as the Kingdome is a worldly Society, the Church is not over it, nor it under the Church, but both are united together in one Christian State; as the life of the soul by the Spirit; and of the Body by the outward senses, are in one and the same Man. Thus then the words are to be understood in respect of the matter of the Question; in respect of the Scope or Thing questioned, we must also understand what is is meant by a *Settlement*, and by a *hasty* settlement, and by that which is called *fitnesse*.

I conceive that by a Settlement is meant here, an Authoritative Determination of all things belonging to the Government of Souls, as they are to be practised throughout the Churches of this Kingdome: so that in case of disobedience, such as are refractory against that determination, and di-

ſturbe the publique Peace by diſorderly walking, ſhall be lyable to ſuffer what the Power of the State ſhall inflict upon them.

By the haſtineſſe of this Settlement, I conceive is meant, not any raſh or unadviſed ſpeed; but the ſuddenneſſe of that determination without further delayes, proceeding from debatements and deliberations concerning the ſame.

And by the fitneſſe of ſuch a Settlement, I ſuppoſe is meant the conveniency, and uſefulneſſe of the thing, for the publique good both of Church and State, and the private benefit of ſouls therein.

As for the limitations added to theſe parts of the Querie, I wiſh they had been more plainly ſet down, for I doubt of his meaning therein; but that You and He may not doubt of Mine, I will declare it; that if I take not His aright, He may (if he think good) rectifie my miſtake.

I conceive then by that which he doth call, *Power commonly deſired in the hands of the Miniſters*; that he doth mean the way of Judicature in Church-Matters, as the Aſſembly hath deſired it to be ſettled in this Kingdome; of which that he may have a right Character (for I doubt he is miſtaken, and not rightly informed of the way.) I will tell you briefly, that it is a Power of Order and Diſcipline in the Houſe of God; that this Power is not in the Perſons, and hands of the Miniſters alone; but in the Office of the Elderſhip, wherein the Miniſter is the leader of the reſt: that this Elderſhip is made up of Men, gifted, and freely choſen to and for the Congregation by the Brethren, and appointed with the Miniſter over all matters of Church-concernment. That their Office and the Power belonging to it, is not otherwiſe deſired in common, then as the word of God doth warrant it to be practiſed, and the example of the beſt Reformed Churches hath ſhewed it to be practicable.

By all which you ſee that I muſt underſtand his Querie, as concerning the matter thereof thus. Namely that the thing whereof he doth ſpeak, is concerning the ordering and directing of ſpirituall matters belonging to the ſouls of men, which by Chriſts power over his ſubjects, is to be executed in the Office of the Elderſhip, according to the Scriptures; to

bring

bring the Congregation of Saints to a perpetuall communion with God, which is their happineſſe.

Of this thing he doth make a doubt; Whether it be fit ſpeedily to ſettle it in this Kingdome or no? But the doubt is not abſolutely of the thing in it ſelf; (for who will call that in queſtion?) but of the fitneſſe in reſpect of the limitation annexed, which is to be determined according to the Principles of true Religion and State.

It had been worth his labour to have made a deſcription of thoſe Principles, that we ſhould not miſtake him in the main matter whereby he would have us to regulate our thoughts in the deciſion of the doubt: for except He and I underſtand one another in the ſame Principles of Religion and State, we ſhall never be able to ſquare out the concluſion of fitneſſe or unfitneſſe after the ſame proportion: for if he meaſure not his cloth by the ſame ell which I have; or I by that which he hath, He and I ſhall never agree in the length and bredth thereof. I'l then tell you my thoughts, which if he reject not, we may come to agree in.

By Religion, I underſtand a tie whereby the Conſcience is bound to ſubject the ſoul to God in his true worſhip.

This tie of Conſcience is made up of a Three-fold Coard, which cannot be broken or untwiſted without the overthrow of the ſubſtance of Religion.

The firſt is the Doctrine of Truth; by this the Underſtanding is bound to know God, and believe him.

The ſecond is the practiſe of Godlineſſe; by this the Will and Affections are bound to love God, and yeeld themſelves to him in obedience.

The third is the Confeſſion and Profeſſion of both the former before Men. By this the whole Man in his bodily ſervice is made a living and acceptable ſacrifice unto God, *Rom.* 12. 1.

The two firſt Coards are twiſted together in one by the Apoſtle, when he ſtyleth his Apoſtleſhip a ſervice of God, *according to the Faith of his Elect, and the acknowledging of the Truth after Godlineſſe*, Tit. 1. 1. Where we may obſerve how theſe things lie together. 1. The Apoſtle is Gods ſervant for his Elects ſake; namely to bring them by the Preaching of the Go-

Goſpell, to the obedience of Faith, as he expreſſeth it, *Rom.* 1. 5. & 16. 26. 2ly. His preaching doth this by the propoſall of the Truth which is after Godlineſſe; and this Truth when it is acknowledged, begetteth Faith. 3ly. Obſerve the connexion of this acknowledgement with Godlineſſe, to be this; that it is not onely inſeparable from it, but that the Truth begetting Faith, is meaſured by Godlineſſe, and commenſurable to it. So that as nothing is to be counted Godlineſſe, which doth not proceed from the acknowledgement of Gods Truth; ſo nothing is to be counted a Truth begetting Faith, without the practiſe of Godlineſſe. But when Gods Spirit doth twiſt both theſe together upon the conſcience of the Elect, then the obedience of Faith is begotten in them, which is the proper name of our Chriſtian Religion, as it is inwardly before God in the heart: whereunto if the outward profeſſion or confeſſion of the mouth before Men, be joyned, which is the third Coard of this tie; then Religion is fully compleated in the whole man. And this third Coard is joyned by the Apoſtle unto the two former, as a means no leſſe neceſſary to ſalvation then they. This you have, *Rom.* 10. 9, 10, 11. where ſpeaking of the ſumme and ſubſtance of our Chriſtian Religion he ſaith thus. *If thou confeſs with thy mouth the Lord Jeſus, and ſhalt believe in thine heart that God hath raiſed him from the dead, thou ſhalt be ſaved: for with the heart man believeth unto righteouſneſſe; and with the mouth confeſſion is made unto ſalvation: for the Scripture ſaith, whoſoever believeth on him ſhall not be aſhamed.*

He ſhall not be aſhamed in two reſpects: Firſt in reſpect of the event and effect of his Faith, that without fail ſalvation promiſed ſhall follow upon it, and he ſhall not be fruſtrate of his expectation. Secondly, In reſpect of the duty by which his Faith is to be operative towards ſalvation, namely by confeſſing the truth of his Faith and Obedience: for if he doth deny this Truth wherein Chriſt doth reveal himſelf unto him, and be aſhamed of Chriſt; then Chriſt will deny him before his Father, and be aſhamed of him alſo, *Mar.* 8 38. *Luk.* 9. 26. *Mat.* 10. 33.

Theſe three things then make up the Truth of Religion; and except all three be taken together, the tie of ſubjection unto God is not compleat.

Thus

Thus I have told you as briefly as I could, what I mean by true Religion; now we come to the Notion of Principles.

By the Principles of Religion and State, I ſuppoſe he doth mean the fundamentall Maximes, Poſitions, and Rules of Doctrine and Practiſe, upon which Chriſtianitie is grounded; and whereupon the peace and proſperity of the Common-Wealth is ſettled.

Now what theſe Principles are, by which the whole point of doubt is to be determined, he ſaies nothing expreſly to any purpoſe, but onely inſinuates the matter ſu piciouſly; and as it ſeems to me for little inſtruction or edification.

I muſt then let you know, that the Principles of Chriſtianity muſt needs be Three-fold, according to the three tyes of Conſcience hereafter mentioned; namely Principles of Truth in Doctrine: Principles of Practiſe in Godlineſſe; and laſtly, Principles of our publique Profeſſion of both theſe.

The Principles that are fundamentall in Doctrine, are all ſuch Truths and Poſitions which bear a Character of Neceſſity, or are ſpecially recommended to our Faith, as matters of great importance; as that of 1 *Tim.* 3. 16. *Without controverſie great is the myſterie of Godlineſſe: God was manifeſted in the fleſh, juſtified in the Spirit &c.* And that of 2 *Tim.* 2.8. *Remember that Jeſus Chriſt of the ſeed of* David, *was raiſed from the dead according to my Goſpell*, and ſuch like, which may have a two-fold Character of Fundamentality, either by ſome expreſſe words declaring their abſolute neceſſity; as when Chriſt ſaith, *Joh.* 3. 5. *Verily, verily, except a man be born of water and of the Spirit, he cannot enter into the Kingdome of God*; or by the importance of the matter in it ſelf; though without any intimation thereof in the expreſſion; as when it is ſaid, *The juſt ſhall live by Faith*, it might be inferred from the innate propertie of juſtice, and of life depending upon Faith; that Faith is abſolutely neceſſary for ſalvation, although the Apoſtle elſewhere had not ſaid, *without Faith it is impoſſible to pleaſe God.* *Rom.* 1.17. *Heb.* 11.6.

Theſe Characters of fundamentall Truths, I thus briefly hint at onely; to ſhew what muſt diſtinguiſh a Principle from another Truth, in caſe we ſhould have need to judge of ſome Poſitions: Whether they be Fundamental or not; and it is good to walk by known Rules, for otherwiſe we walk not in the light.

And

And as in matters Doctrinall, ſo in matters of Practiſe there are fundamentall Duties, ſuch as is that of *Luk.* 13. 3. *Except ye repent, ye ſhall all perish:* and that of *Heb.* 12. 14. *Follow peace with all men and holineſs, without which no man ſhall ſee the Lord*; and from that which the Apoſtle ſaith, 1 *Tim.* 1. 5. concerning Charity, *That it is the end of the Commandement* might eaſily be concluded; that Charity is a fundamentall Duty, although he had not ſaid elſewhere, *If I have not Charity, I am nothing*, 1 Cor. 13. 2.

And as in the inward Truth of Faith and Godlineſſe; ſo in the outward Profeſſion, there are Fundamental Rules to walk by, which in this caſe I ſuppoſe will be moſt conſiderable: becauſe I think that in matters of Faith and Practiſe, ſo farre as theſe relate to the New Creature in the inward frame of the mind towards God, there will be no cauſe of diſpute amongſt us. But in the outward Confeſſion, Profeſſion and exerciſe of Religious Duties, as they are to be upheld by way of Government for Gods glory amongſt men; I ſuppoſe the chief doubt of this Queſtion doth lie.

Therefore to reſolve the ſame, the Principles of this kind are more diſtinctly to be thought upon: and to this effect, I conceive that the outward Profeſſion of Religion is the Publique Witneſs-bearing and opening of our ſelves, to manifeſt the Truth of our Faith and Obedience due to God towards Men; which can be done onely two wayes, by Word and Deed.

We bear witneſs to the Truth by word of mouth two waies: Firſt, when we worſhip God publiquely, calling upon his name in Chriſt the Lord, *Phil.* 2. 11. and giving praiſe unto him through Chriſt, *Rom.* 15. 9, 10. *Heb.* 13. 15. and when we joyn with thoſe that call upon him out of a pure heart in the profeſſion of his truth, and ſay Amen to that which is profeſſed by them, 1 *Cor.* 14 16.

Secondly. When we give an account to every one that asketh a Reaſon of the Hope that is in us, 1 *Pet.* 3. 15. We bear witneſs to the Truth in deed, in three ſorts of Actions. Firſt, In the Actions whereby we ſhew that we are in Covenant with God through Chriſt. Secondly, In the Actions whereby we maintain Communion with the Saints, the Members of Chriſt.

And thirdly, By the Actions whereby we maintaine Communion with the Miniſters of the Word, the ſervants of Chriſt in their Miniſteriall Charge towards Us.

In the firſt of theſe, our Actions are conſidered as ſingle between God and Us. In the ſecond, they are conſidered as co-ordinate to our Brethren: In the third, as ſubordinate unto the Ordinances of God in the Goſpell.

In all theſe Reſpects, there be certain Fundamentall Duties and Principles of Walking, which if a Chriſtian doth not know and conſcionably intend, he doth ſin againſt the Truth of his Profeſſion.

In reſpect of the firſt, we are commanded to walk worthy of God as dear Children, and followers of him, as being called to his Kingdome and Glory, 1 *Theſ.* 2. 12. *Ephe.* 5 1. *Mat.* 5. 44, 45, 46, 47, 48. to do all our matters without murmurings and diſputings, being blameleſſe and harmleſſe in a crooked Generation; and holding forth the Word of life, *Phil.* 2. 14, 15, 16. and to this effect, all that are in Covenant with God through Chriſt in their profeſſed ſubjection to the Goſpell, muſt intend two main things.

Firſt, As his Diſciples, to be baptized into his death, to ſerve him by bearing his Croſs, and by being crucified thereby unto the World, *Rom.* 6. 3. *Gal.* 6. 14. *Mat.* 16. 24.

Secondly, Such as thus ſerve and follow Chriſt, muſt walk openly in the light before men, and not cloſely and in darkneſſe, *Joh.* 3. 20, 21, 22 & 1 *Joh.* 1. 17. *Mat.* 5. 16.

In reſpect of the ſecond, we are commanded

to ſerve others through love, not uſing our freedom to give occaſion to the fleſh, *Gal.* 5. 13.

To walk in all lowlineſſe and meekneſſe, forbearing one another in caſes of offence, and endeavouring to keep the unitie of the Spirit in the bond of peace, *Ephe.* 4. 2, 3. and to bear one anothers burdens, *Gal.* 6. 2.

And to this effect:

To conſider one another, to provoke each other to love and to good Works, *Heb.* 10. 24.

Not to forſake the Aſſemblies, as the cuſtome of ſome was, *Heb.* 10. 25. And ſtill is

to partake in the Aſſemblies the Ordinances in an orderly way, 1 *Cor.* 11. *per. totum.*

To remember the Poor, by distributing to the necessities of the Saints, *Gal.* 2. 10. *Rom.* 12. 13.

To avoid such as make Schismes, *Rom.* 16. 17. or bring another Gospell, 2 *Joh.* 9. 10. *Gal.* 1. 8, 9.

To admonish and warn such as are under sin, and give offence, *Levit.* 19. 17. *Mat.* 18. 15. & 1 *Thes.* 5. 14. & *Ephe.* 3. 14.

In respect of the third, we are commanded

to submit to the Rulers that are over us in the Lord, and watch for our Souls, *Heb.* 13. 17. to hearken unto their preaching, and admonitions, with respect unto them for their Works sake, 1 *Thes.* 5. 12, 13. & 2 *Tim.* 4. 2. to joyn in Prayer with them in publique, 1 *Tim.* 2. 1, 2. *Act.* 6. 4.

To partake of the Sacraments, *Mat.* 28. 19. & 1 *Cor.* 11. 24, 25, 26.

These are the Fundamentalls of our publique Profession in the common practise of all men: some things there be which belong to the practise of Ministers in a peculiar manner, whereby they are bound to manifest the Truth of Christianity in their speciall Callings, which are chiefly these:

1 They must be called as *Aaron* was, and not take the honour of the Ministry to themselves, *Heb.* 5. 4.

2. Being called, they must keep the Charge of the House of God, *Zach.* 3. 7. & 1 *Tim.* 3. 15. By Preaching, Praying, and Overseeing the Flock, and Judging the same, and doing all things that Christ hath commanded them, orderly, and to edification, without preferring one thing before another, 2 *Tim.* 4. 2. *Act.* 6. 4. & 1 *Pet.* 5. 1, 2. & 1 *Cor.* 5. 12. 13. *Mat.* 28. 18, 19. & 1 *Cor.* 14. 26, 30. *Mat.* 28. 19, 20. & 1 *Tim.* 5. 21.

According to these Principles and Maximes, the publique profession of Religion must be maintained in the World: As for the Principles of State, I will not reflect upon the Interests of worldly men in State-Matters, which are constant in nothing, but in the changeableness of Circumstances. But looking upon a State, as it is a Nation united together by Lawes for their own Peace and Safety, the main Interest thereof is this; That the Mutuall Duties of Magistrate and Subjects, be rightly performed.

Now

Now I take the Ground or Principle of the Magiſtrates Duty and Authority to be this; that he is Gods Vice-gerent over Publique Societies, to adminiſter Juſtice, and ſee good Order ſettled and obſerved therein, that Peace may be maintained, and Confuſion the cauſe of ſtrife prevented.

As for the Subjects Duty, it is to be in ſubjection to the Magiſtrates civill Ordinances; and to aſſiſt him with neceſſary means for the execution of the ſame, *Rom.* 13.

And in reſpect of the Church, the Magiſtrate ought to be a Nurſing Father and Protector thereof, *Iſai.* 49. 23.

Thus I have briefly lookt upon this Querie, ſo farre as it ſeemeth requiſite to diſcover the properties of the matter which it containeth, that from thence the deciſion of this doubt may reſult, by comparing and laying matters together to find their due proportion, towards that which is principally intended to be found out. The points then where the doubt lyeth, are theſe Three, ſo farre as I can underſtand the matter.

1. Whether yea or no the Right Ordering and guiding of Mens wayes under Chriſt, according to the Scriptures, by the Elderſhip, to bring them to Communion with God; ſhould be approved, and without further delay, Authoritatively ſet Up, and determined in this Kingdome?

2. Whether ſuch a Determination doth ſtand with the Fundamentall Maximes of ſaving Truth, of Godlineſſe, and of the publique Profeſſion of Chriſtianity, as a thing convenient and uſefull for the Churches?

3. Whether or no by the Fundamental Duties and grounds of Juſtice and good Order ſettled in this Kingdome, ſuch a Determination be not profitable for the maintaining of Peace and avoiding of Confuſion in the State?

Now all the ſtreſs doth lie upon the ſuddenneſs of the Determination; Whether namely, that be expedient in all theſe reſpects yea or no; where again we muſt call to mind, that by ſuddenneſs, is not meant a raſh haſtineſſe without deliberation; but onely a ſuſpenſion of further Deliberations, to fall orderly to the execution of that which is already determined, and needeth no further debate in the Parliament.

Therefore to come to the Compariſon of theſe Matters, with

this point of doubt; we muſt ſee what the Conſiſtencie or Inconſiſtencie will be in every one of the forenamed particulars with this kind of Settlement.

Firſt then we reflect upon the Right Ordering and guiding of Mens wayes under Chriſt, (which is the proper work of Church-Government.) And doth not this deſerve to be ſet afoot as ſoon as may be? is there no danger in delaying without cauſe a thing of ſo great concernment? doth not this tend directly to the ſalvation of mankind, to Gods glory, and to the good of his Church? why then if it may be ſettled in any degree, as in ſome degree it now may, ſhould it be differred? is it no diſhonour to Chriſt to neglect, or refuſe to ſettle his Ordinances? If then the Right Ordering and guiding of Mens wayes under Chriſt, is rather inconſiſtent with a further delay, then with a ſudden Settlement; I may refer it to himſelf to conclude what ought to be done.

But you may perhaps ſay; No man ever doubted of this; that the Right Ordering and guiding of ſouls under Chriſt ſhould not be delayed, but rather ſpeedily ſettled when it may be had: but we are not ſure, that the Government ſued for, is the Right Ordering and guiding of Souls under Chriſt, therefore we may ſuſpend the Settlement. I anſwer, if this be the exception; then he ought to have ſhewed Us rather wherfore he makes this doubt: then wherefore all Government ſhould wholly be made void and unſettled? For when a Queſtion is made of Church Government in Generall, no body will otherwiſe conceive of it then under this Notion; that it is to be taken for the Right Ordering and guiding of Mens lives under Chriſt; and this being granted, who dare ſay that it is not fit, that ſuch a Government ſhould be ſettled without delay amongſt thoſe that ſue for it? But let us admit of the exception, as it may come under the limitation which is made of *Power commonly deſired, &c.* And upon this ground, let the Queſtion be thus:

If the Power commoly deſired, be not in the hands of the Miniſters alone (as formerly hath been declared) but in the Office of the Elderſhip, and that according to the Scriptures; then Querie, Whether this be inconſiſtent with a ſudden Settlement, yea or no? Whether the Right of Guiding and Over-

Over-seeing Mens Souls, be committed in the Scripture to any but unto the Elderſhip? Whether in Nature, it can belong to any more properly then unto them? Whether a free choſen Elderſhip, is not to be truſted with the Charge of Souls in ordinary, rather then any other ſort of men whatſoever? and if all this be ſo, what inconſiſtencie then is there between this Power, and a ſudden Settlement? Where is the danger? nay, is it not rather dangerous and unjuſt, to refuſe it by a needleſſe delay? But now his expreſſion running under the Generall Terms of *Power commonly deſired in the hands of the Miniſters*, doth infuſe a prejudice, and miſ-inform people of the Miniſters deſire: whereby he doth maintain a jealouſie in the minds of the ſimple againſt his Brethren; and if by this means a diſreſpect is caſt upon the Miniſterie it ſelf; and if he in ſo doing, doth ſtrengthen the hands of a prophane and diſſolute Generation, which ſeeketh nothing more, then to reject wholly the Yoke of Chriſt, and live without controle in all diſorderly wayes: If I ſay by this manner of dealing in this matter, he doth all this; I leave it to the ſerious diſquirie of his own Conſcience; whether or no he ought not to repent, and uſe means, to redreſs theſe evills whereunto he gives occaſion.

As for the Fundamentalls of Truth and Godlineſſe; is it any way inconſiſtent that there ſhould be a preſent Settlement of Elderſhip, which cannot be imagined to be without power to deal by Scripturall wayes, and lawfull means with ſuch perſons as overthrow the Faith, and are heretical, ſcandalous, and diſorderly?

Doth not the Apoſtle injoyn *Timothy* in the very firſt place, to take notice of thoſe that Teach other Doctrine; *to charge them not* to do ſo; that is with Authority to repreſs them? 1 *Tim.* 1. 3. Is there not a Woe denounced to thoſe that give Scandalls? *Mat.* 18. 7. And is there no cauſe to grieve for the Abominations committed without controle within the Church, *Ezek.* 9. 4. and if we ſhould grieve for them; ſhould not means alſo be uſed which God hath appointed, to take them out of the way? 1 *Cor.* 5. 2. why then ſhould we hinder a Settlement of thoſe Means? Is there any danger in a ſpeedy courſe to repreſs prophaneſs, to rectifie diſorderlineſs, and to

cure ignorance? and what benefit can redound to Godlineſs, by deferring the Diſcipline and Order by which it ſhould be upheld? Truly it is ſo farre from thence, that even a great and dolefull diſadvantage doth come thereby to the Goſpell, to the weak in Faith and ſimple ones, and to all the upright in heart, who are made ſad by theſe Diſtractions: and that any who beareth the name of a Miniſter of Chriſt, ſhould help to increaſe their ſorrows by obſtructing the remedies, and diſſolving all wayes of Government; is a double grief to Godly ſouls.

And if in the Nature of Truth and Godlineſſe, there is nothing to be found inconſiſtent with this Settlement, but all doth call for the haſtening of it; what ſhall we conceive of the publique Profeſſion thereof? is it to be imagined, that the Fundamentall Maximes of the Religious Profeſſion of Chriſtianitie, ſhould afford any thing whereby a Settlement of Government in the Church of God ſhould be diſwaded? Is not God the God of Peace and Order, and not of Confuſion? Nay, doth not every part of that Profeſſion call aloud for a Settlement of Government with all poſſible ſpeed?

First, look upon Chriſt the Apoſtle and High Prieſt of our Profeſſion, is He not upon his *Throne, and in his Kingdome, to Order it, and to eſtabliſh it with Judgement and with Juſtice?* Iſai. 9. 7. Hath he hitherto ſhewed *no judgement to the Gentiles?* Mat. 12. 18. And if we do acknowledge him the King of Souls, and our King to whom we have given up our Conſciences in the Covenant of Grace, and with reſpect hereunto in a Nationall Covenant one with another. And if we make this our greateſt glory to be counted his Diſciples, and to be under the Government of his Diſcipline: ſhall we deliberate yea or no, whether we ſhould ſuffer his wayes of judgement to take place amongſt us? will he not be angry if we demurre upon the Matter? and ſhall we eſcape perdition if we lie under wrath? *Pſal.* 2. 12. Truly there can be no cauſe ſo pregnant to kindle his anger againſt a Nation, as is this very neglect of giving him his due over Mens ſouls.

Heb. 3. 1.

As for the Duties of this Profeſſion, whether requiſite in the Members or the Miniſters of the Church; do not they all highly oblige us to further a ſpeedy ſettlement of Government? are they

they not all either wholly interrupted in some places for want of it; or every where under contempt and in disorder, because no Government is no where settled?

For if all are bound to follow Christ Professedly even under the Cross; are they not then also obliged in conscience, even though they should suffer persecution for it, to further the Settlement, of that power wherein Christ may Rule over them by his Ordinances? And if all are bound to walk openly and orderly in the publique light; and if this cannot be done in a society of Saints, without an agreement and some settlement in the wayes of Christs publique Ordinances (wherein every one that is called by his name, and doth glory in his service, may find directions how to approve himself, without blame in the midst of a crooked Nation;) then it is *Phil.2.15.* evident that every one is bound in conscience to desire this agreement of Saints in Government; and the settlement of their wayes in the Ordinances of Christ without delay: but the first is true; therefore also the second.

And if we are also commanded to endeavour to keep the Unity of the Spirit in the bond of Peace without delay; and this cannot be brought to passe effectually, without an agreement for settling of Church-Government; then certainly we are all bound in conscience to seek this Agreement without delay; but we are all commanded to endeavour the first, without delay; and it cannot be had without the second; therefore we are also bound in conscience to seek for the second without delay.

Again, If Christians in their publique Profession, are bound to consider one another as Members of the same body, to provoke daily each other to love and to good works; and this cannot be done without the settlement of their Comembership under Christ in his Government; then the Settlement of this Comembership under this Government, is to be intended without delay; but that ought to be done daily, and cannot be done without this; therefore this Government ought to be settled without delay.

If Christians should come orderly to the Ordinances of the Covenant, and renew the Memoriall thereof in the House of God as often as may be; for the strengthening of their Faith,

and

and mutuall Edification in love; and this cannot be done comfortably, without the advancement of Church-Government to a Settlemen; then the Government ſhould be ſettled without delay: but the former of theſe Duties is requiſite, and cannot be done without the latter; therefore the latter is to be put in execution without delay.

Furthermore all are bound to preſerve themſelves from the guilt of Schiſme, and to avoid ſuch as give occaſion thereunto; but without the Settlement of ſome wa es, and agreement in Government, it is not poſſible to do this effectually, or to avoid the ſcandals of Diviſion; therefore the Settlement of the way of Government, is to be intended without delay.

And concerning the Duty of mutual Admonition, to rectifie the unrulineſs of Brethren, and to take away publique Offences; is it poſſible to perform it to any purpoſe of Edification, without an agreement and ſettlement of the wayes of Brotherly Relation, under the Government of Chriſt in his Ordinances, of Judgement? and if without this, that cannot be done: are not thoſe guilty of all the Offences which now are Remedileſs in the Churth and State for want of Government; who diſſwade the Settlement thereof?

Thus we find nothing in the things which all ought to do in the publique Profeſſion of Chriſtianitie, which is any way inconſiſtent with the Settlement of Church-Government; but contrariwiſe every thing doth mainly require it: and if we look further upon the things which are Fundamentally to be done by the Miniſters in their publique Profeſſion of the Goſpell, either in generall for the keeping of the Charge of Gods Houſe, or in particular, for the Preaching of the Word; for the Ruling of the Flock, for the ſetting forth of the Worſhip, by labouring publiquely in Prayers, and adminiſtring of the Sacraments without diſorder and confuſion: If I ſay we look upon theſe Duties of the Miniſteriall Profeſſion, to ſee what their conſiſtency is with a Settlement of Government without delay: do not all theſe Duties utterly looſe their edifying vertue, and become a kind of reproach and deriſion to the prophane World, for want of this Settlement of Church-Government amongſt Us? And doth not this neglect of Gods Houſe bring a guilt upon the State; becauſe we will have our

own

own worldly ends, before we give Christ his spiritual Rights over us? Therefore nothing doth more require this suddain Settlement of Government, then the Ministeriall Duties of the Publique Profession.

As for the true Principles of State, which can be none other then these. 1. That Justice ought to be maintained by wholsome Lawes and Statutes. 2. That good Orders ought to be settled in all Publique Societies. 3. That Confusion and the causes of Strife and Divisions, ought to be prevented. 4. That the Means of Peace, of Love, and Safety, ought to be procured and settled by publique Authority: I say, in respect of all these Maximes, if a needless delay of settling Church-Government, be wholly contrary to their sense and purpose; then I suppose it will not be thought good Policie to deferre that Settlement any longer, then it is impossible to establish it: But there is no such impossibility now, for the State of this Kingdome; to settle by their Authority the Ordinances of Christs Power amongst their Subjects; therefore it is wholly inconsistent with the true Principles of State, as well as of Religion to deferre any longer the Settlement of the so much longed for Church-Government.

I love not to play the States-man, and to reflect upon the Interests of Parties, to shew the Advantages which each might reap (so farre as their ends are laudable) from this Settlement of Christs Power amongst us: nor will I enter upon the Consideration of all the dangerous Consequences which the long discontinuance and unsettlement of Church-Government doth threaten the State withall from within to weaken it, and from without to betray it to cunning Adversaries that lie in wait to take advantages: I say, I love not to dive much into these things, although the last might to good purpose be insisted upon here, (chiefly in respect of the Designes of Papists and Prelates, who will never gain ground upon us again, but by our inward unsettlement.) But one thing I will say; that as it is a high dishonour unto God, and the greatest that a State can do unto Christ; not to allow him to Order and guide his own House, by his own Lawes within their Territories; and by his own Officers rule his own Subjects, which are the souls which he within their habitations hath bought,

and doth call unto himſelf; ſo he will no doubt ſeverely revenge ſuch an injurie with deſerved judgements; and put down the Power and Authority of thoſe in this World, that will not ſuffer his Power and Authority to take place in his
Pſal. 2. Mount Sion. He will break them with a Rod of Iron, like a Potters Veſſel all to pieces: Therefore be wiſe now O ye Kings, and be ye inſtructed ye Rulers of the Earth.

And if the Tenor of the Nationall Covenant hath been judged a true Maxime of State, to unite and ſettle the Kingdoms both joyntly and ſeverally in Peace; and is to be obſerved Conſcionablely by all, as a thing ſworn unto by the Members of the Repreſentative Body of the Kingdom, who in the preſence of the Great God of Heaven and Earth (who will not ſuffer thoſe to be unpuniſhed that take his Name in vain) have bound themſelves to perform it: Then I ſuppoſe that the needleſs (that is to ſay, the meer Politicall, Subtile and Cunning) delay of ſettling that Church-Government which is moſt Conſonant to the word of God, and the example of the beſt Reformed Churches, will not be found expedient, but very hurtfull to the whole State and the Members of the Houſes: for if their Oath hath made this endeavour of ſettling this Church-Government when it can be done, a neceſſary dutie unto them in reſpect of the State; then I hope that they will underſtand thus much, that he who knoweth the Secrets of all hearts, will be able to diſcern the purpoſe and aime, for which the performance of ſuch a Duty when it may be performed, is deferred, no State end will give him ſatisfaction in this matter: and we all (I ſay, we chiefly that are Remembrancers on Gods behalf to Men of their Duties) ſhould let the Magiſtrate as well as others, know what God requires of them: we are bound to put them in mind of their Dutie in this caſe; namely that God expects a performance of vowes made unto him without all delayes; and that he doth not allow of any By-ends, in a buſineſſe to which the Conſcience hath bound it ſelf towards the Lord: Therefore the counſell of Gods Spirit in *Eccleſiaſtes*, is to be laid to heart, which ſaith thus, *Chap.* 5.4. When *thou voweſt a vow to God, deferre not to pay it, for he hath no pleaſure in Fools; pay that which thou haſt vowed*: In a word then to perſwade the Magiſtrate to deferre the payment

ment of his Vow to God upon State Conſiderations, and Politic intents, is to perſwade him to play the foole and to be guiltie of the judgement denounced in that Woe, which is threatned them that are wiſe in their own eyes, and prudent in their own ſight, *Iſai.* 5. 21. Let therefore no man deceive himſelf; if we are Chriſtians not in Word, but in Deed, we muſt believe that all the wiſdome and State Politie of this World, is meer fooliſhneſs with God; becauſe it is written, *That he will take the wiſe in their own Craftineſſe,* 1 Cor. 3. 18,19.

I have done with the Firſt Part of this Diſcourſe, wherein I have endeavoured to ſhew you an Unpartiall Way of reſolving the Doubt which he hath propoſed: Now I come to the Second Part, wherein I am to look upon his Manner of proceeding for the Determination thereof, to ſee how farre it doth reach the Aime of advancing Truth and Peace.

The Second Part.

The Querie.

Whether it be fit according to the Principles of true Religion and State, to ſettle any Church-Government over the Kingdome haſtily or not; and with the Power commonly deſired in the hands of the Miniſters?

I Have hitherto delivered my Senſe of this Querie, and by way of Deliberation, ſhewed what anſwer ſhould be given to it. Now I purpoſe to reflect upon the Anſwer which he doth give to obſerve what Truth is in it; and how farre the Way which he doth ſuggeſt is uſeful for Peace.

To find out the Truth which is in his Diſcourſe, I muſt examine his Reaſonings; and to this effect I will ſet down in his

own words so near as may be, the Arguments which he doth use, (and that in their full strength) to make good his Conclusion: and then I will compare the point of Doubt, with that wherein the force of the Reason doth lie.

His Reasons lie in severall Aphorismes or Sections, without Method or Coherence. He is brief and dark, and doth presuppose some things which must be expressed in the examination of the Matter. Now I hate Confusion, and therefore (without doing him wrong) will reduce his Reasons to certain heads, under which all shall be brought in, which he doth alledge in such order, as his Matter will admit of.

He endeavours then to prove; that it is not fit that any Church-Government should be settled hastily in this Kingdom, from four heads of Arguments.

1. From the Unfitnesse of the People, and of Parochiall Congregations, to admit of Government, *Sect.* 1. 2, 6.
2. From the Practise of Christ, and of his Apostles, and the fault of Reformers in latter dayes, *Sect.* 3. 4, 5.
3. From the Unfitnesse of the New Clergy-men, to administer Church Government, *Sect.* 8. 9.
4. From the Interests of State, and of the Dissenting Brethren, *Sect.* 7. 10. 11.

Concerning the first.

In the first Head I find two Pre-supposalls which he takes as granted.

The first is this. That which a People is not fit to receive, by reason of their ignorance, or want of suitablenesse; is not hastily to be imposed upon them.

The Second is. That which a People ought to receive by reason of the Unlawfulness or Uselessenes of the thing, that ought not to be imposed upon them.

The first Assertion, is the ground of his first and sixt; and the Second of his second *Section*.

But the first is not to be granted without a limitation; for ignorance and want of suteableness in a People, (except it be found altogether invincible) doth not excuse them from Obedience: Nor should good Lawes and Government, whereby a People may be instructed, and made suteable to perform neces-

neceſſary Duties, be left off, becauſe formerly they have not been well taught. Nay in humane Government, the contrary may be aſſerted for a Truth; namely that where a People is ignorant of their Dutie, and doth want ſutableneſs to perform it towards Superiours, there Government ought to be conſtituted without delay; leſt their Unrulineſs and Unteachableneſs become Habituall: for the want of Government doth make a People wild. Thus then the Aſſertion is not Univerſally true.

But perhaps he will ſay, That in matters of Religious ſubjection, it will hold true; becauſe the word of God doth bind no man further to practicall obedience and ſubjection to Government, then he doth underſtand the nature and grounds of that Government to be of God. For it is ſaid, *Rom.* 14.5. *Let every man be fully perſwaded in his own mind*, and verſ. 23. *Whatſoever is not of faith, is ſinne.* From this place he inferres, That if a People be not taught the nature and grounds of that Government, it ſhould not be impoſed upon them: How this Conſequence doth follow, we ſhall ſee anon, when we examine the Reaſoning of his firſt Section: But here I will intimate onely, that the Apoſtles words are not given as a Rule of Subjection, relating to Government; but as a Rule of Freedom, relating to Diſcretion, whereby every one is to look to his own private wayes: For in that 4th. Chapter of the Epiſtle to the *Romanes*, the Apoſtle doth teach Chriſtians Rules of mutuall Forbearance and Moderation, in judging one another for matters of Indifferencie, ſuch as are meats and dayes: in theſe things he forbids the ſtrong to deſpiſe the weak, & the weak to judge the ſtrong, *ver.* 2, 3, 4. And he willeth every one to be fully perſwaded in his own mind concerning that which he doth, that he may not do it either with offence to others, or doubtingly within himſelfe: if either of theſe befall him, the Apoſtle declares it to be a ſinne, from *verſ.* 4. till the end of the Chapter, and chiefly concerning the Man that doubteth in the laſt Verſe of the Chapter, he ſaith; That if he eateth not with Faith, he is damned, becauſe whatſoever is not of Faith, is Sin. Thus we ſee that the Apoſtle ſpeaks clearly of a Rule, by which every one is to govern himſelf in his own private actions: namely that he ought

to abſtain from that which he cannot do in Faith, and where-of he is not fully perſwaded in his mind. Now how from a Precept of this kind, a Conſequence will be rightly drawn to conclude: that it is not fit that any Church-Government ſhould be haſtily ſettled in this Kingdom, is not clear to me at the firſt ſight; for, becauſe a Chriſtian may abſtain from doing that whereof he is in doubt, and ought to be fully perſwaded in his own mind, that what he doth is lawfull; that therefore no Church-Government ſhould be ſettled in this Kingdome, ſeemeth to me no good inference. For if the *Romanes* to whom theſe Rules were given, were under Church-Government (as is apparant they were by *Ch.* 12. 4. 5, 6, 7, 8.) and if this doubting in private Caſes of practiſe was incident unto them, and did not exempt them from that Obligation, nor did make Church-Government a thing unfit for their edification in Godlineſſe; I know not why it ſhould exempt this people from the ſame Obligation, or be unfit for their Publique Edification.

But let us come to his prooſe of the Concluſion, drawn from theſe Rules.

In the firſt *Section*, he ſaith thus; That no Church-Government ought to be ſettled upon this People: becauſe, if any be ſettled, it will bring this People either to a neceſſity of ſinne againſt God; or of miſery in the World: His general ground then is this; Whatſoever may occaſion a People either to ſinne againſt God, or to become miſerable in the World, is not fit to be brought upon them.

This he takes as an Univerſall Truth, and doth preſuppoſe it as a thing undeniable: but to ſhew that it is a falſe ground, and not to be admitted without limitation: I may conclude from it in his way of Reaſoning, as wel that the Goſpel is not to be offered to a People, as that no Church-Government is to be ſettled amongſt them. For if the Goſpell be preached, and Chriſt offered to a People in the Covenant of Grace, they are brought thereby under a neceſſity, either of ſinning againſt God if they receive not Chriſt, or of being perſecuted and miſerable in the World if they receive him. For it is ſaid, That all that will live Godly in Chriſt Jeſus, ſhall ſuffer perſecution, 2 *Tim.* 3. 12. and the world is condemned of ſinne, *if it*

be-

believe not in him, Joh. 16. 8, 9. So then seeing God hath appointed this necessity to follow the Gospell preached, or the preaching of it; it is no Truth to say; That whatsoever bringeth a People on a necessity, either of sinne or misery, is not fit to be brought upon them, for the preaching of the Gospell doth this; and it is absurd to say, that the preaching of the Gospell is not fit to be brought upon them.

But he will say perhaps, that the Case is different; either that there is a greater necessity of Preaching, then of exercising Church-Government; or that the Cause of this necessity is not proper, and *per se*, by it selfe following the nature of the Gospell, but onely accidentall in respect of the world.

I answer, That he will never be able to shew a greater necessity of the one then of the other; he may perhaps shew that the one may go before the other; nanely that Teaching must be first; but that upon Teaching, the Observation of all Christs Commandements (under which the Commandements of Church-Government are comprehended) must needs follow, is clear, from the Fundamentall Commission given to the Apostles, *Mat.* 28. 20. and he that doth charge *Timothy* to preach in Season, and out of Season, doth also charge him in the same place to watch; and elsewhere with no less earnestnes to observe all the Rules of Government, without preferring one before another, 1 *Tim.* 5 21. And we have seen heretofore, that the Principles of the Outward Profession of Religion, are no lesse essentially requisite in Christianity, then the Principles of Faith, although the Principles of Faith are first in Order. So then he cannot plead a greater necessity of the one, then of the other. 2 *Tim.* 4.2.

But then when he saies, that the Gospell is not by it self a proper Cause of Persecution and Misery, but onely accidentally, by reason of the evill world which hates the Godly without a cause. I say, that herein he gives himself an Answer, concerning the matter of Government: for the settling of the Government which Christ hath ordained, is no cause either of Sin or Misery by it self; but onely accidentally by reason of the ignorance and wickednesse of our corrupt nature: from whence you see that the generall ground of his Reasoning in the first *Section*, is not true, as he doth presup-

pose.

poſe it; namely that whatſoever doth neceſſitate a People either to ſinne, or to be miſerable, is not to be impoſed upon them: but to make it true a limitation is to be added thus; Whatſoever in its own nature and propertie, and not accidentally, doth neceſſitate a People either to ſin or miſery, that is not to be impoſed upon a People: but then if you expreſs according to this preſuppoſal, the Aſſumption or ſecond Propoſition of his Argument, thus: Now the ſettling of Church-Government doth in its own nature and property, and not accidentally, neceſſitate a People either to ſin, or to be miſeable; this you ſee is evidently falſe, and therefore the Concluſion which he intends to inferre, doth not hold true; namely that no Church-Government ought to be ſettled upon this People.

Thus you ſee that the very ground of his Reaſoning is a hidden fallacie, fit to deceive ignorant people, and plauſible to a naturall mans Capacity, but no wayes agreeable with Gods Truth and counſell in the diſpenſation of the Goſpell. For God hath determined that all men ſhall be brought to this neceſſity in ſome degree more or leſſe, for the tryall of their Faith and perſeverance.

But you perhaps will ſay, that he makes not this the chiefe ground of his Reaſoning; but that he ſeems onely to touch it as an inferrence following upon the precedents, to ſhew the inconveniencie thereof. I Anſwer; If it be no inconveniency in Gods Counſell, then his Counſell to reject all Church-Government upon this ground, is contrary to Gods Counſell; and he ſpeaks in this Matter as a naturall Man to pleaſe Men, rather then God.

Having thus diſcovered the deceit of his main ground of Perſwaſion, you may eaſily perceive that the Superſtructures will fall; but that we may further ſee the force of his Conſequences, and the Coherence of Matters which he layes together, let us proceed to ſee all his Arguments in their Order diſtinctly.

Thus then he doth Reaſon.

That which bringeth upon a People a neceſſity of Sinne or Miſery, is not to be impoſed upon them. The ſettling of any Church-Government will do this, *Ergo*, no Church-Government is to be impoſed upon them. The

The first Proposition of this Argument hath been now examined, and found false; his Discourse runnes upon the proof of the Second; namely that the settling of any Church-Government, will bring this People to the necessity of sinne. Thus.

That which will put this People upon the Practise of that wherein it is impossible they can be fully perswaded in their minds, will put them upon the necessity of sinne, *Rom.* 14. 5. But the settling of any Church-Government, will put them upon the practise of that wherein it is impossible they can be fully perswaded in their minds: *Ergo*, It will put them upon the necessity of sin.

Here again the Major or first Proposition, is not to be admitted without a Restriction, thus

That which in its own nature, and by it self, will put this People upon the Practise of that wherein it is impossible they can be fully perswaded in their mind, will put them upon the necessity of sinne, if they do it; now with this Restriction the second Proposition is false: for it is not true, that the settling of any Church-Government whatsoever, will in its own nature, and by it self, put them upon the Practise of that wherein they cannot be fully perswaded in their minds. Therefore this Conclusion is false, namely that the Settling of any Church-Government whatsoever, will put them upon the necessity of sin.

Here again you see plainly the falacie; but he not observing this, hath gone on in his Reasoning to prove the other Proposition; namely that the settling of any Church-Government whatsoever, will bring the People upon the Practise of that wherein it is impossible they can be fully perswaded in their minds; and to make this good, he Argues thus.

A People that is generally untaught in the nature and grounds of all Church-Government, will be brought upon the Practise of that wherein it is impossible they can be fully perswaded in their minds, if the settling of any Church-Government be brought upon them. But this People is generally untaught in the nature and grounds of all Church-Government; *Ergo*, they will be brought upon the Practise of that wherein it is impossible they can be fully perswaded in

their minds, if the settling of any Church-Government be brought upon them. Although all this were granted, yet the former grounds not being found, the Consequence by which his main Conclusion is to be inferred, will not hold: But let us now examine the Truth of these Propositions also in themselves.

First then, I do not see that the first Proposition of this Syllogisme is true, and that this is a good Consequence; namely because a People is unaught, and not able to judge of the nature and grounds of Church-Government, that therefore they will be put upon the Practise of that wherein it is impossible they can be fully perswaded, in case they be brought under Government. I say, that there is no necessary Coherence of the first part of this Proposition with the latter. 1. Because the settling of the Government may be such as shall bring its own light with it, and convince those that receive it of the nature and the grounds thereof. 2. Because the settling of it may be such, as will not put them upon any Practise whereat they shall scruple. For both the Government and the way of settling it, may be so Moderate and Suyable to tender Consciences; that they shall not be constrained to any thing whereof they cannot be fully perswaded. 3. Because it cannot be made out, that every one who is to be under Government in the Church, must needs understand the whole nature and grounds of the Government, or else be obliged to refuse all obedience thereunto, for fear of being put upon the practise of something whereof they cannot be fully perswaded: Is it not enough to be assured that the Government shall not urge any such Practise upon them? And if they know that they shall not be led with rigour, but with judgement; that Ezek. 34. 16. the Lost will be sought, the Broken bound up, the Sick strengthened, and that which was driven away, brought back; will not this be satisfactory? I do not intend to dissuade any from endeavouring to satisfie themselves, to the utmost of their abilities in any thing whereof they doubt; but rather with that all may be as the Bereans were, Noble in searching out all Truths. Nevertheless I do not see it either needful or useful, that men should walk so scrupulously and partially as this Position seemeth to allow: For the wisdome which is from above,

above, is without Partialitie. 4. Nor do I see that the place of Scripture, wherein the Apostle doth exhort every one to be carefull of his own private wayes, to do all in Faith, and with a full perswasion of mind, doth oblige him that hath this care of himself, to judge also the actions of Church-Governours in the wayes of Government, so narrowly that he must needs know all what they do, or else be subject in nothing. It is another thing to be fully perswaded in mine own mind of that which I must do; and another to be fully perswaded of the nature and grounds of Duties belonging to the Government, which is intrusted unto others: I may do the former, and satisfie my self in what concerns my self, and yet may be safely ignorant of the latter. So then I do not find this to be a Truth, that the settling of a Church-Government upon me who am not fully informed of the nature of it, will put me upon the Practise of that whereof I am not fully perswaded, except I be obliged to administer the Government which I understand not, (for then I confesse I am put upon the Practise of that whereof I am not perswaded.) But if I be not obliged to do this, and am left free to do what is good for me to do: How is it true, that by the settling of Government, I am put upon the Practise of that whereof I am not fully perswaded? If you say, although you be not obliged to Practise the Government, as one to whom the Duties of Government are intrusted; yet you will be obliged by way of obedience, to Practise that which the Government shall injoyn you to do, and that may be for ought you know, something whereof you are not fully perswaded. To this I Answer; that it is no Charity in me, to suspect that the Government will put me upon any such Practise; but if it doth, then it will be time to shew my grievances; in the mean time I think it not just, because I may think that some such thing may fall out; that therefore I should dissuade all from admitting of any Government whatsoever, till all my Apprehensions be cleared. Do not I in this case not only want Charity, but also take too much upon me, to have all unsettled till I be satisfied? why shall others that desire to be under Government, and are satisfied in the nature and grounds of it, be deprived of the benefit thereof for my sake? or why should I put fears

and jealouſies in their minds, to alienate them from the love of Government? is not this to ſeek my ſelf more then the Publique?

But his Aſſumption or ſecond Propoſition, ſaith, That this People is generally untaught in the nature and grounds of Government; and therefore it may be ſaid, that he ſeeks not himſelf in this ſo much as the Publique.

To this I Anſwer, That I deſire not to judge him in his particular Aime, God alone doth know the Secrets of Hearts; but two things I muſt add: Firſt, That the Nature and Property of his way of Reaſoning may have ſuch an aime; and therefore that he gives cauſe to ſuſpect that he may perhaps be guilty thereof. Secondly, I ſay, That I ſee no Cauſe to believe that the thing which he ſaith of this People, is true in the ſenſe which his words tend or ſeem to inſinuate. For I am perſwaded that this People doth generally know, that there is a neceſſity of ſome Government, and that the beſt Government is that which is ſettled according to Gods will, and conſequently that it ought to be ſo ſettled; and that it belongeth to the Miniſtery to have the Adminiſtration of it; and that they ought to obey and ſubmit to thoſe that are ſet over them in the Lord: and that as the Miniſter is not to Rule over them according to his own will, but according to Gods will revealed in the Word; ſo that they ought to yeeld to every thing whereof they ſhall be convicted from the Word, that it is to Gods will. I ſay, I ſee no Cauſe to believe but that this People is generally thus much taugh, or at leaſt ſo much advanced towards the apprehention of theſe Truths, that if they but hear them delivered; they will ſincerely aſſent thereunto: and this I conceive is enough to make them capable of Government. Therefore although I will not deny, but that many are untaught in the particular way and grounds of that Government which God hath appointed in his Houſe: yet I cannot be ſo uncharitable, to think, that whenſoever it ſhall be made known unto them, they will be incapable to underſtand it. For beſides the grounds which they have already received in the common way of Proteſtancie, which certainly have brought them thus far; we have large promiſes in the Scripture, and particularly in the 35. of *Iſai.* to

aſ-

aſſure us, that when the Kingdome of Chriſt ſhall be ſettled in the Earth, the Blind, the Deafe, the Dum, the Lame, and ſuch like, ſhall be inabled to ſee, to hear, to ſpeak and to leap; and that the way ſhall be made ſo plain in Holineſſe, that the Wayfaring men though fooles, ſhall not erre therein, *verſ.* 8. Therefore although it may be true, that the greater part of the People is untaught of the nature of the Government; yet I am perſwaded, that ſo many as have any knowledge of Catecheticall Principles, though but generall, will be capable inſtantly of all that which is needfull to be known to admit of the Government: therefore it is no Conſequence, becauſe the multitude is not yet fully taught and made to underſtand the Reaſons of Government, that therefore no Government ſhould be ſettled upon them: for the very ſettling of that Government which Chriſt hath appointeth, will carry light with it, and make them all to underſtand the nature of the thing, better then all the Diſcourſes which either He or I can make of it. For theſe Cauſes his whole Diſcourſe in this Matter, is wholly impertinent; nor doth it follow at all, that although this People were wholly untaught in the nature of the Government, that therefore it ought not to be ſettled upon them.

Thus I have done with his firſt *Section*; to let you ſee the Unreaſonableneſſe of his Reaſonings therein.

In the following *Sections*, I ſhall not need to be ſo exact and large, becauſe I will not meet with any thing that doth reflect ſo much upon Conſcience as this doth: or is ſo plauſibe and likely to entangle the thoughts of the Simple.

The ſixt *Section* is to be conſidered in the next place, becauſe it hath greateſt affinitie with the firſt. For the firſt taketh the Argument from the Peoples ignorance; and Sixt, from their want of ſutableneſſe to yeeld Obedience. But his Words and Senſe are ſo obſcure, as if he were afraid to be Underſtood, and did ſpeak to ſome body in the Clouds of the Aire; for he ſaith thus.

"*It is againſt the nature of Chriſts deſcription of himſelfe, and againſt the ſutableneſſe which he doth preſs for, amongſt all ſuch as ſhould ſubmit to his Commandements.* And to make this appear, he doth alledge places, where it is ſaid, that *Chriſt doth not cry*

nor strive, Mat. 12. 19. and that *his yoke is easie*, Mat. 11. 29. and that *his Commandements are not grievous*, 1 Joh. 5. 3. and that *he putteth no new Wine in old Bottles*, Mat. 9. 17. then he ends with these words, *All which cannot be fulfilled in the Parochiall Congregations.*

What is his meaning? is it this; that to settle a Church-Government in the Churches of Christ, is against the nature of Christs Description of himselfe; and against the sutablenesse that he doth press for in his Subjects? can any thing be said more false then this? For is it not the very end of Church-Government, to make Mens lives conformable unto Christ, and to make them sutable to submit to his Commandements? But if he means not to speak of Church-Government, as a thing inconsistent with the life of Christ, and the submission to his Commandements, he sayes nothing to the purpose of his Quere. And if the settling of Church-Government according to the Scriptures, is one of the most effectuall Means to take Men off from striving and crying in the streets, to make them find Christs Yoke easie, and his Commandements not grievous, and to put them in a new frame of life to become new Bottles, wherein the Wine of spirituall wisdome and comfort may be kept without spilling; then the settling of Church-Government is no wayes against the nature of Christ life, and the properties of subjection due to him: but the settlement of Church-Government according to the Scriptures, is one of the most effectuall Means to do all this; therefore the settling of Church-Government, is no way against the nature of Christs life, or Description of himself, and against the properties of subjection due to him, or the sutablenesse which he doth seek in those that are to submit to his Commandements.

But his meaning is perhaps, that the Constitution of Government over Parochiall Congregations is against all this? so as he sayes, that all this cannot be fulfilled in any Parochiall Congregations. If this be his meaning, he might have spoken plainer, and ought to have given some proof thereof. For he could not be ignorant of this, that many Godly and zealous Ministers will say, that they have experience of the contrary; namely, that in some Parochiall Congregations all this

this is done; when with the faithfull Dispensation of the Word, the Discipline and Charge of Gods House is carefully kept by the Minister: and it is apparant, that one of the chief causes of Striving and Crying, is the want of true Government, which makes Christs Yoke uneasie to Mens souls: and if he appeal to experience, it will not be found that in the Parochiall Congregations hitherto settled in the Reformed way, so much Division, such crying out and striving, and such Disturbance of good Order hath been, as in the Churches which are called Separatists, or Independents. And the reason is clear, why it falls out to be so; because their Principles of Government lead them rather to walk by themselves, and at a distance from all others, then to keep the Unity of the Spirit with their Brethren without partiality. The name of a Parochial Congregation, because it is of old in Use, perhaps is taken for an old Bottle, by way of allusion to Christs speech; but an old Parish in Name, will be a new Congregation in Substance, when it is cast into another frame of Government then formerly it was in: and it will be found that nothing is done in any Congregationall Church, for Orderly Government of Mens wayes under Christ, which in the Reformed Parish-Congregation, can not be done with lesse stirre, and as effectually, if the Government were once settled.

So then in this *Section* I find no Argument at all, but a bare Assertion, wherein is so much obscurity, that it seems to me, he did either not intend to be understood, if he speaks to his Question: or if he speaks not to it, but would take the liberty to speak somewhat to no purpose, or to some other purpose then his Question, he might have been more intelligible if it had pleased him, and not left us to guesse at his meaning: Men that would convince and perswade, should not walk in darknesse.

The Second *Section* is also reduced to the first generall Head, because it is taken from the Unlawfulnesse or Uselessenesse of bringing the desired Government upon the People.

The Argument runnes thus:

That which is dangerous to bring a People under a Popish implicite Obedience, by forcing on them a Practise of that which they scarce know, or know but in part, and consequently

qently is contrary to the Nationall Covenant, ought not to be ſettled upon them; but the ſettling of any Church-Government haſtily, as it is commonly deſired, doth this, and is contrary to the Nationall Covenant: *Ergo*, it ought not to be ſettled upon them.

The Anſwer is; That the Church-Government deſired, ſuch as we have formerly deſcribed, doth none of all this, and therefore may be ſet up without danger: and the Godly Miniſters of this Kingdom will call this a falſe accuſation againſt them, and injurious to the Government deſired: nor doth he give any proof of what he ſayes, but as if it were enough to have ſaid ſo; he doth alledge onely the Peoples inclination to that which the State ſets up; ſaying, that experience ſheweth, that the Peoples Conſciences doth reſolve it ſelfe in this Querie; Whether the Religion be eſtabliſhed by Law or no? His Argument is this; that becauſe the People doth ſcarce know, or knows but in part that Government which is to be ſettled, that therefore the Government will bring them under a Popiſh implicite Obedience; I deny the Conſequence: for although the People be ignorant, or inclined to do things by an implicite Faith, yet it is no fault in the Government that they are ſo, nor will the ſettling of the Government make them to be ſo; but the contrary will rather follow. For where Chriſts Kingdom is erected, there *the*
Iſai. 29. 18. *Deafe are made to hear the words of the Booke, and eyes of the*
Blind are made to ſee out of obſcurity, and out of darkneſſe. There
Verſ. 24. *they that erred in Spirit ſhall come to underſtanding, and they that*
murmured ſhall learn Doctrine: For the promiſe is clear; that
Iſai. 32. 1. 2. when *the King of Righteouſneſſe ſhall Reigne*, and his Government ſhall be as a *hiding place from the wind, and a Covert from the ſtorme, and as Rivers of waters in a dry place, and as the ſhadow of a great Rock in a weary Land.* That then alſo, *the heart*
Verſ. 4. *of the Raſh ſhall underſtand knowledge.* From whence it is clear, that Chriſts Government doth take away this implicite ignorant Obedience; and therefore it is a groſſe inconſequence to ſay, becauſe the People know but in part; that therefore the Government will confirm them in ignorance. But he ſayes the Government will force a Practiſe upon them without knowledge: I ſay, that he doth in this Calumniate his Bre-

thren

thrust, and traduces the Government desired without cause, to strengthen the prejudices and unruly affections of some that hate all Settlement of Order. Nay, but the People resolves their Conscience in this Querie; Whether the Religion be settled by Law or no? even now the fault was in the Government, that it would force them to practise what they knew not; now the fault is in them that will not practise till they know that which is warrantable by Law; whence I can gather none other Argument but this: If the People doth too much respect the Authority of the State for the settling of Church-Government over them; then no Government should be settled by the State; but the People doth so: *Ergo*, Who will admit the Consequence of the first Proposition? and yet except this be presupposed, nothing can be made of his Discourse. But he will perhaps say, they do not onely respect their Authority, but they are superstitiously devoted to it. I Answer, *Dum vitant stulti vitia in contraria currunt*, Fools are alwayes in extreams; because some extreamly affect humane Lawes and Authority; will you therefore have no divine Ordinances settled? and doth this follow; that the State ought not to settle any Government, because the People is too much devoted to their Authority? ought they not rather to be so much the more carefull of their duties? ought they not rather to make use of their interest in the Peoples affections, to settle that Government which Christ doth require in his house? As for the People their error to respect man too much in divine Matters, must in due time be rectified; and this can be done more advantagiously when the Government which Christ hath appointed is settled, then when nothing is settled, but all is in Confusion.

Thus you see, that having found so much falacie in all these Arguments, and so little Coherence in them with the main Querie; I have no Cause to give any assent unto the Negative which he doth assert; namely that it is not fit that any Church-Government should be settled hastily, and with the Power commonly desired in the hands of the Ministers.

But before I leave this Head, I must observe that the whole straine of these Arguments doth ranne beyond the Querie, and intendeth to make good rather this Assertion, that no Go-

vernment at all should be settled, then that which the Querie doth mention. For if the Peoples ignorance of the nature of Government, and their want of sutableneſſe to be conform to Christs Deſcription of himſelfe, be ſufficient cauſes why Government ſhould be ſuſpended; then not onely the Government commonly deſired, but all other Government whatſoever may be ſuſpended upon the ſame grounds; and perhaps the aime is rather to hinder all, then that which is deſired: For the way of Reaſoning doth not ſo much aime at the reſolution of the doubt propoſed, touching the Fitneſſe or Unfitneſſe of the Government commonly deſired, as to take off mens thoughts from the Neceſſity of any Government at all. Nor will it ſerve his turn to ſay, that the General is made good onely, to the end that the Particular may be inferred the more ſtrongly. For I ſay, except it be his opinion that No Government at all ſhould be ſettled in the Church, neither in reſpect of God nor Man, neither in Spiritual nor in Naturall Actions, which relate into the inward or outward ſtate of Souls: I ſay, except he be of this meaning, he ought not to have ſhot beyond his mark; and if he be of it, then he ought to have put his Querie in other terms. But if he means not to ſtrike at all Government, then he ſhould have been ſo ingenuous as to remove this ſtumbling block, which every one that reads with attention, his Diſcourſe will inſtantly meet withall.

Thus I have done with the firſt Head; now I come to the Examination of the Second.

Concerning the Second.

In the Second Head, Arguments are taken from the Practiſe of Chriſt, of his Apoſtles, and of the Authors of the laſt Reformation.

The generall Argument is this.

That which Chriſt and his Apoſtles practiſed in their way of ſettling Church-Government, we ought to follow; and that which the firſt Reformers of Religion failed in, we ought to avoid. But Chriſt and his Apoſtles practiſed a ſlow, and not a haſty way of ſettling Church-Government: and the firſt Reformers failed in making too much haſt, therefore we

ought

ought to follow a ſlow, and not a haſty way of ſettling Church Government.

The Anſwer to this Argument is, that all may be granted which it concludes in ſome ſenſe, if namely ſlowneſs and haſt be taken in a right ſenſe; that is, if by ſlowneſs, be meant not a lingring, but a conſiderate delay; and by haſt, not an inconſiderate, but a prudent ſpeed; then the Concluſion is true. And I ſuppoſe that hitherto this counſell hath been followed, and will be followed by thoſe that are in place of Authority. But yet becauſe the premiſes according to his ſenſe are doubtfull, and may be miſ-underſtood; yea and cannot be rightly underſtood as they relate his ſcope; to make it good, therefore we muſt take them into Conſideration.

I ſay then, that the firſt Propoſition is to be granted with this limitation; namely, that we ought to follow the Practiſe of Chriſt, and of his Apoſtles, in that wherein the Caſes are alike, and their Actions not extraordinary, but of an ordinary nature and imitable. Now then if he can make it appear, that in the ſettling of Church-Government, our Caſes and theirs are alike, and that their Actions were not of an extraordinary nature, but imitable by Us in all things; then he will ſay ſomething to the purpoſe, and may inferre that their ſlowneſſe and ours ought to be of the ſame extent. But then if we reflect upon the ſecond Propoſition, as it relates to his purpoſe in hand, and as he intends to apply it. I ſuppoſe that his ſenſe of ſlowneſſe and haſtineſſe, will not be applyable either to Chriſt and his Apoſtles, or to the firſt Reformers of Religion in our times. For the ſlowneſſe which he ſeeks, is a Dilatory and lingering off putting of matters readie to be done: and the haſtineſſe whereof he accuſes the firſt Reformers of our Religion, is an inconſiderate Precipitation whereof I doubt they were not guilty. I ſuppoſe then he will be found in an error, either in reſpect of the Caſes, or in reſpect of the Application of them to us.

Three Sections belong to this Argument; the Third ſpeaks of Chriſt: the Fourth, of the Apoſtles; and the Fifth, of our laſt Reformers.

In the proceedings of Chriſt and the Apoſtles, he ſuppoſes there was a Dilatory ſlowneſſe in ſettling Church-Govern-

ment, which I suppose was not at all therein: and he condemns the first Reformers for too much hastinesse, which I conceive he hath no reason to do: Let us then consider the Particulars.

Concerning Christ, he would insinuate that he did proceed in a Dilatory slow way, by this Argument, applyed from his Practise to us.

If Christ did not settle his Government by Miracle hastily, and over a People not enlightned; then there is no Morall Necessity of settling it so soon as may be; according to the desire of some. But Christ settled not his Government by Miracle, nor over a People not enlightned therein: therefore there is no Morall Necessity of settling it so soon as may be, according to the desire of some.

The Answer is, that the Major Proposition, is a *Non sequitur*: For it is no consequence. If Christ settled not his Government by Miracle: *Ergo*, the settling thereof by Ordinary Means as soon as may be, is not necessary: for it was not expedient to be settled by Miracle, but by the Ordinary Ministry of the Apostles; and yet it appeareth to have been done as soon as could be without all Dilatory slowness. For the Prophets tell us, that the Settlement of the glory of the Church under the Gospell, which could not be brought to passe without the Settlement of Government therein, should *be hastened in its own time*, Isai. 60. 22. and that the promise of the way wherein the Just should live by Faith, *should not tarry*, Hab. 2. 3, 4. Now that which is said to be hastned, and not delayed, cannot truly be said to be slow: for nothing is properly slow which comes at his time appointed. And to make this yet more apparant, *viz.* that Christ would settle as soon as could possible be, the Government of his Church: let us consider that which in *Isai.* 42. 4. is said of him, *viz. That he shall not faile, nor be discouraged, till he set judgement in the earth.* This promise doth assure us of two Things: First, That Christ would not differ by faint-heartednes, or want of strength, the execution of his Work; and consequently, that he would not be slow in it. Secondly, That the issue of his Work should be to settle judgement in the Earth, which is the effect of Church-Government: whence we may directly conclude,

clude, that the Settlement of Government in the Church, is a matter of Primary and Morall Neceſſity; becauſe without it, Chriſt could not ſettle judgement in the Earth, which was one of the ends of his Miniſtry amongſt Men.

Divers other things might be Anſwered concerning this example of Chriſt, and the way of his Miniſtry amongſt the Jews (as that it was not his proper work in the fleſh, to ſettle another Church-Government amongſt the Jews, then that which his Father had ſettled; but that he was to be to them a Miniſter of the Circumciſion, to confirm the promiſes to the Fathers, *Rom.* 15. 8. And that the Change of Government was the proper work of the Spirit, by which Jews and Gentiles ſhould have one acceſſe to the Father, *Ephe.* 2. 18. And therefore could not be done till after his Reſurrection, when the Spirit was to be ſent forth) but this will ſuffice to ſhew that it was primarily neceſſary in him to eſtabliſh his Church-Government as ſoon as could be in the ordinary way of his Miniſtry; and if Chriſt was not ſlow, but made all the ſpeed he could in his way; then every one that is to have a hand under him in the work, is to do the like; and therefore in this perſwaſion of his, I do not conceive that Mr. *Saltmarſh* is a Work-man approved unto God, that needeth not to be aſhamed, or that this perſwaſion doth come from him who hath called him to the Miniſtry. And beſides this perſwaſion, whereof I think he ought to be aſhamed, he doth alledge Mr. *Colemans* Opinion to confirm it in ſuch a way, as is very unbeſeeming to him to do; who being of a different opinion from Mr. *Coleman*, not onely in that wherein he doth alledge him, to make it probable that Chriſt was ſlow, but alſo in the main and fundamentall Tenet of *Eraſtus* (whom Mr. *Coleman* followes) concerning the Power of the Civill Magiſtrate in Church-Matters, which I ſuppoſe Mr *Saltmarſh* holds to be None at all and Mr. *Coleman* to be All in all. Who (I ſay) being thus different in opinion from him, yet ſeems to ſnatch greedily at the Shadow of a paſſage in his Sermon, which is to ſtrengthen an imaginary probability, not ſo much of a Dilatory ſlowneſs in Chriſts ſettling of Church-Government, as of the Unſettling of all Spirituall Government, which Mr. *Coleman* aims at, to make the Civill Magiſtrate

ſtrate an abſolute Church-Officer. And by this alſo it is clear; that his Aime is rather to raiſe then reſolve doubts.

The fourth *Section* hath this Argument: If the Apoſtles in the New Teſtament, ſettled no Goſpell-Government upon any, but upon ſuch as firſt were brought under Goſpell Obedience by the power of the Word and and Spirit, then no Government ſhould haſtily be ſettled in this Kingdome. But the Antecedent is true: *Ergo*, the Conſequent alſo.

Now to make good the Conſequence of the Antecedent: he ſayes, if thouſands of Congregations in this Kingdome, are not yet brought under Goſpell Obedience by the power of the Word and Spirit; then the Goſpell-Government ought not to be ſettled haſtily in this Kingdome, but thouſands of Congregations are not brought under Goſpell-Obedience; *Ergo*, &c.

Here obſerve again, that his Argument runnes directly againſt Goſpell-Government it ſelfe, and not againſt the ſuppoſed Government deſired, to be in the hands of the Miniſters.

But the Anſwer to the Argument is this: Although never ſo many Thouſands of Congregations are not yet brought under Goſpell-Obedience; yet it doth not follow, that ſuch as are brought under that Obedience, ſhould not be allowed by the Magiſtrate to have that Government ſettled amongſt them, ſo farre as his Authority can advance it: and if he doth but give way to the Miniſters to ſet up Chriſts Government in his Houſe, and for the outward manner of proceeding therein, doth behave himſelf as a Patron of the Work; then he doth all that is required of him: But it ſeems Mr. *Saltmarſh* would diſſwade him from doing this: and why? Becauſe ſaith he, the Apoſtles ſettled not Goſpell-Government, till Goſpell-Obedience was wrought: Indeed this Argument may be applyed to Miniſters in their Charges, when they have to deale with a People which doth not yet profeſſe the Chriſtian Religion. But it is not appliable to a Magiſtrate, who is ſet over a People profeſſing Chriſtianity. For the Magiſtrate being required, is bound in Conſcience to give way to the Kingdome of Chriſt, and without delay to further the Government thereof ſo farre as he can, as ſoon as he is convicted

victed of the Righteousneſſe thereof. Do not you think that *Nebuchadnezzar* and *Darius* did well in publiſhing their acknowledgement of the true God, and in commanding all their Subjects to fear and reverence him, *Dan.* 3. 29. & 6. 25. although their Subjects were not inſtructed to know him? And did not *Artaxerxes* well, in Authorizing *Ezra* to ſettle Government in the Church, *Ezra* 7. He ſhould then have conſidered, that the duty of the Civill Maigiſtrate in ſettling Church-Government, is quite another thing, then that of the Miniſter, and he contrary to his Miniſteriall Duty, intending to diſſwade the Magiſtrate from his Duty; doth alledge that which is proper onely to the Miniſter, and involves it with that which is proper to the Magiſtrate: thus a Spirit of Confuſion doth as with a Whirle-wind, drive all his thoughts to mixe di orderly and deceitfully things of a different nature together, to lead himſelfe and others by ſome appearance of light, into the wayes of error.

And as for the Second Propoſition, that there are Thouſands of Congregations, which are not yet brought under Goſpell-Obedience by the Word and Spirit, how farre this is true I know not; but I ſuſpect that he may be miſtaken in ſome ſort herein alſo; not that I intend to leſſen his opinion of great want of knowledge in many Congregations; but I ſuppoſe he means by Goſpell-Obedience, ſomething which truly I do not condemn him for ſeekimg after; but yet cannot think it ſo abſolutely neceſſary, that before all manner of Government be ſettled any way, it muſt be had in ſuch a way as he doth imagine; and till that be ſo had, all that otherwiſe know Chriſt, ſhould be counted as Heathens and Unbelivers. That which I would ſay, is this: It is true that the Doctrine and the Conviction of the Spirit, muſt go before the ſettling of Government in a Miniſteriall way, that every one who is to be governed by the Goſpell, may out of Conſcience free willingly ſubmit himſelfe, as it is promiſed it ſhall be in the day of Chriſts power, *Pſal.* 110. 3. But yet it is as true, that the many thouſands of Congregations in this Kingdome cannot be counted ſo ignorant, and ſo wholly deſtitute of the Spirit, that they ſhould be utterly incapable of all Goſpell-Government. It is well known, that they

they all know Christ by name, and that there is no Saviour beſides him, and that upon this ground they offer themſelves to be his Subjects, and deſire at leaſt in the outward profeſſion, to be under his Ordinances and Government. Now if this much Goſpell-Obedience be not ſome common fruit of the word & of the Spirit, I would fain know of him, whence it doth proceed? Can any man ſay with any meaſure of conviction and knowledge, that Jeſus is the Lord, but by the Holy Ghoſt? 1 *Cor.* 12,3. And how is the Spirit effectuall in us? is it not by the hearing of Faith, *Gal.* 3. 2. and if the word of Faith, and the work of the Spirit, be but in the meaneſt degree effectuall to work this knowledge and Conviction: if it be but as a grain of Muſtard-ſeed, to bring a poor ſoul to offer it ſelfe unto Chriſt, to call him Lord; dare he reject it from the Ordinances of Chriſts Government belonging to his Miniſtry? And if he ſhould be called to a whole Flock of ſuch ſouls, that deſire to be under Chriſts Government, although they know not diſtinctly what the nature and grounds of it are; ſhould he dare to caſt them off? Truly I ſhould not dare to do ſo, leſt I ſhould offend not onely one of the little ones, but whole flocks thereof. What do I ſay then? is the Government of the Goſpell to be ſet up without preparation? ſhould all in the Congregation be promiſcuouſly admitted to all Ordinances? I ſay not ſo, but ſuch as have a Fundamentall knowledge of the Truth which is according to Godlineſſe; and being Unblameable in their lives, oblige themſelves profeſſedly to walk in all Gods wayes that ſhall be made known unto them: ſuch, I ſay, offering themſelves to be inſtructed and governed, may not be deſpiſed or caſt off, though very mean in judgement and other gifts, chiefly when they profeſſe a deſire to belong to the viſible Society of Saints: and you have nothing after tryall to except againſt them: For I ſuppoſe that God doth allot to every degree of Goſpell-Obedience, a proportionable degree of Goſpell-Government.

As for the compariſon of a Materiall building, I admit of it, and ſay, that if they be ſo qualified, as I have ſaid they ſhould be; good Government and pains to Teach and Catechiſe them, will without noiſe of the Axe or Hammer, whereof he ſpeaks, fit them in due time to their own places in the

build-

building. Now I am ſure all is in a confuſed heap, and it is not well poſſible, that matters can be worſe then they are, except all hopes and endeavours of advancing a Reformation be taken away: nor is it the ignorant multitude that cauſeth the noiſe of the Axe or Hammer, but it is the wilfull Diſputant that declines all Government, and would have nothing ſettled, that he may not be under any Relation, but ſuch as he himſelf ſhall ſet up, or caſt down as he pleaſeth.

The Fifth *Section* takes an Argument from Experience, as is ſuppoſed, thus;

That which in former times made the Reformation take little root, ſave in the outward and formall Obedience, is not now to be practiſed: but the ſpeedy Settlement of Government upon the Nation by the Power of the State, without the power of the Word, did this: *Ergo*, this is not to be Practiſed.

I Anſwer, that ſuch ſpeed is not made in the Settlement of Government, that it ſhould proceed from the power of the State, rather then from the Word; becauſe a courſe is taken that all matters ſhall be fully debated, and determined according to the Rule of the Word, before the power of the State doth meddle therewith; and then when the State doth order any thing to be Practiſed, it is ſettled not as a Law of Man, but according to the Doctrine, and by the Direction of the Word.

In former time, when this Nation came firſt out of Popery, the Word was not plentifully known, the Viſion was precious in thoſe dayes; and there was none that had power but the State to ſettle any Government; and if the State had not done it, it is not likely that we ſhould have had at this time any Church at all.

Thus you ſee that our preſent Caſe, and that of former times, are different; and that the Matter which he layes to the Charge of our firſt Reformers, is miſtaken.

Hitherto he hath played the Divine, drawing Arguments from matters of Religion, and how rationally he hath done this to my apprehention, I have declared: in his following *Sections*, he playes the Politician, drawing Arguments from matters of State, and how wiſely he doth this to my appre-

 henſion,

henſon, in like manner I will let you know. Nor will I here inſiſt to examine all after a Syllogiſticall way, to ſee how exactly he proves his Concluſion: For in matters of State it is the medium of Prudency (which here he pretends unto) which muſt give the Concuſion; therefore we will not expect Demonſtrations, but juſt and well grounded Allegations and Probabilities.

Firſt then, His 8th. and 9th. *Sections* (which I have made the third Generall Head of his Diſcourſe) ſpeaks of our New Clergie (as he is pleaſed to call them) and endeavours to make the State jealous of them.

In the 8th. *Section*, he ſayes, he has not yet any experiment of the New Clergy; he fears that they may incline too much to the Epiſcopall way: becauſe many are branches of the old Stock; *Ergo*, it is not ſafe to truſt Power into their hands too farre.

I Anſwer, that nothing is ſo difficult to Conquer, as State-Jealouſies, when Men make it a Principle of State Prudencie to be fearfull: what then is imagined whether true or falſe, that is to corrupt worldly Wiſdome, a ſufficient ground of Reſolution to take a courſe to prevent it by any thing that will do the turn, whether juſt or no. Now in true Chriſtian Prudencie this is not lawfull; for Charity doth not ſuſpect evill, 1 *Cor.* 13. 5. and evill furniſhings are fruits of the fleſh, and follow upon ſuch Controverſies as theſe times produce, 1 *Tim.* 6. 4. whereunto I would be ſorry that any body ſhould too deeply engage himſelf; therefore when he ſhall have conſidered the way wherein he ſets himſelf, better then hitherto he hath done; I hope he will ſee that it doth not become a Miniſter of the Goſpell, to fortifie this corrupt Principle of State in the hearts of States-men; chiefly againſt the Miniſtry, to hinder them in the exerciſe of their Miniſteriall Charge. If the Aime of hindering a Settlement of Church-Government, be not (as I conceive it is not) lawfull, then I muſt take leave to tell him; that it is not ſafe for him who is a Miniſter of the Goſpell, to ſtrengthen the hands of worldly Men, to croſs the wayes of true Government in Chriſtianity, by giving to them ſiniſter impreſſions of his Brethren. I find that the Chriſtian Wiſdome of the State, hath Prudently

ly without any ſuch uncharitable grounds of evill ſurmiſing Policie, ſecured it ſelfe from the danger which he doth repreſent unto them. For the Covenant doth oblige all Miniſters to whom any power of Government is committed, to abjure that inclination to Epiſcopacy, which he ſuſpects in his Brethren: except then he will be ſo Uncharitable, as to ſuſpect them of Perjurie as well as of Ambition; he has no juſt cauſe to be ſo worldly wiſe, as to to perſwade States-men to violate the Tenor of their Covenant in one thing, to prevent the breach of it in another.

The ninth *Section* drawes deeper, and ſpeaks plainer: He tells us, that Experience ſhews the *remainders of Prelacy in many; that ſome ſtrive for Pre-eminencie, as the two Brethren did; that the hotteſt Controverſie is for Power, that this diſcerns diſpoſitions.* Hence he draws two Politic Concluſions. 1 *That it is not good to part with the Stakes, till the quarrell be ended.* 2. *Nor to give one of the Parties cauſe to think it ſelfe inuried, if all Power ſhould be given to the other.*

I Anſwer, if he will ſtay to ſettle all Government till there be no ambitious and aſpiring thoughts in ſome of the Miniſterie, he ſhall never ſettle any in our Age, nor perhaps in the following; and what although there are ſome who ſtrive as the two Brethren did for Pre eminency; is it therefore expedient, that the State ſhould not ſuffer any Miniſter to have the juſt power of Government belonging to his Charge? This Policie is too profound.

Indeed if he had alledged ſome Experiments of the Government which he diſſwades, to ſhew that where it hath been ſet up, ſince the beginning of the Reformation in *Europe*, it hath incroached upon the juſt Power of any State: or if he had ſhewed that the Fundamentall Conſtitutions and Properties thereof, are deſtructive to Civill Jurisdiction, as may be made good of other wayes of Church-Government; (I ſay) if he had been able to alledge and ſhew any of theſe things, then indeed he had ſaid ſomething for Caution worth the hearing: but if the contrary of this may be made apparant; namely that the deſired Government (if rightly ſettled) is ſo farre from aſpiring to that Power which belongeth to the State; that to keep all aſpiring Spirits in awe, by the Curb of an

Authoritative equality, and to keep all Anarchicall Spirits in Order without prejudice to Christian Liberty; there is nothing in this World so fit, as that very way of Government, which is sued for: then surely he is very injuriously Politic in his perswasions, and cautions; but I suppose this may be made apparant very easily, therefore I excuse him not from injurie.

But I beseech you, what is the Power sued for by the Ministers here? Whether is it a State Power, or a Spiritual and Congregationall Power? if it be none other then that which all the Congregationall Church-Governours challenge to themselves by Divine Right; why is it made a matter of greater jealousie in these Ministers then in Others? is not the same Power as dangerous in the one Party as in the other? what assurance can He or the Congregationall Church-Governours give, that they shall not abuse their Power so much as the others will do, seeing they will stand in all Church-Matters by themselves alone, and not acknowledge any Ecclesiasticall Judicature over them in doubtfull Cases; and I doubt they will not make the Civill Magistrate an absolute Judge in Church-Matters? what assurance then can they give, that they shall not abuse their Authority? how shall the Subject be relieved from his grievances, if he be wronged by his Congregationall Brethren in his right to the Ordinances of Christ, or under a Religious pretence in some matter relating to his comfort, or his good name? He hath no competent Judge, but those that have wronged him: Now the Presbyterian Government doth yet admit of Appeals to another Judicature: *viz.* a Classis, or a Synod. And whatsoever Mr. *Saltmarsh* may apprehend in the depth of his Politicall Jealousie, I weigh it not; but I am very confident, that the New Reformers never thought of that which he layes to their Charge here; *namely, that they desire a share of State-Power to be committed to their hands*, and that they have a quarrell about this matter with the State, is a hainous Accusation. But whiles he endeavours to cast this aspertion upon others, he doth manifestly accuse himselfe, and involves those for whom he pleads to be really guilty, even of that whereof he injustly accuses the Reforming Ministers: else how can he pretend on their behalfe, that they have

have a right to this Power as wel as others? and that they will think themſelves injured if not given? if others have no right to this Power, why ſhould they for whom he pleads pretend to it? and if they may think it an injurie to be deprived of it, then they clearly ſuppoſe, and he grants it that it is their due; and if ſo, why may not others as well as they pretend unto it? Here then in this Caſe, you may perceive that he maks himſelf and thoſe that he pleads for, pretenders to that which he allows not in others; and by his own confeſſion herein, they and he have more of the Prelatical Ambition then can be ſhewed in any Miniſter that he knows. He ſayes wel, that it is to be feared there is too much of Man in theſe Conteſtations; for this Spirit which is now in him, doth covet to envie; For he would have Power denyed to the Party he affects not, not ſo much becauſe it is not due to them; but becauſe he would not have them to have it, when it is not likely that he himſelf can obtain it; therefore he pleads, that no Power at all may be permitted to any, to ſettle any Church-Government at all. For which I ſuppoſe, none of the Churches of God, whether of the one or other way, have cauſe to give him thanks: The Papiſts who watch for our Diſſolution, and Libertines whoſe part he Acts, will thank him.

I have done with his firſt point of Policy, which is to ſtirre up jealouſies againſt the New Clergie. The Second Point is Intereſt, which is two-fold to Power and in Perſons: the Intereſt to Power, hath two Conſiderations in his Diſcourſe; the one is in 7th. the other in the 10th *Section*.

His ſeventh *Section* tells the State, that there is danger in erring, if it ſuddenly involve it ſelf into the deſignes of Eccleſiaſticall Power; he ſayes, there is no danger in the not ſudden incorporating the two Powers; becauſe *Moſes* is not alive to bring the Pattern from the Mount, and a new Star may ariſe which yet appears not.

I Anſwer; his Policy leads him here to be a Sceptick in Religion: For he Reaſons thus; ſomething may hereafter be diſcovered, which ſhall be better then what is now offered: therefore what we now allow, is not to be made uſe of. May not I ſay as well ſome New Truth may be diſcovered; *Ergo*, I will not profeſſe what I now know? ſome Star may ariſe, is

leſſe then what the Jews Tradition ſayes *Elias* will come. His ground is not ſo ſure as theirs, he tells us onely doubtfully that he may come; and then would make this a warrantable ground to ſuſpend the Settlement of an allowed Government. And is there any Reaſon in this? But what if no new Star ariſe? what if theſe Confuſions grow greater, and become habituall? will not then this Policy prove folly? the ſilly Proverb might inſtruct him, that it is better to have half a Cake, then no Bread. But then he ſayes, there is no great danger in the not ſudden incorporating of two Powers: he takes it as granted, that the two Powers ſhould be incorporated, but that is but his fancie, and neither true Divinity nor good State Prudency: the thing he aims at, is a Delay; but I may tell him, that wiſer States-Men then either He or I, wil ſay, *Necuit differre paratis*, thoſe that are ready looſe by delayes: and ſeeing in all this, he ſpeaks a language which I never heard before in any Reformed Miniſters mouth, ſpeaking of the Reformed Miniſtry; therefore I muſt again obſerve that his meaning is to grant, that both Powers may be in one hand; and that the Eccleſiaſticall may have Deſignes, and be abuſed to break the Civill Power. I confeſſe, that if the Powers be as he calls them incorporated, they may be abuſed, whether they be in the hand of the Civill or Eccleſiaſticall Miniſter: but if they be kept diſtinct in Adminiſtration, as they are in nature, and co-ordinate in Authority as they are in vertue, and mutually ſubordinate to each other in Fundamentall Conſtitutions, as they are in their Ends; then all this fear will vaniſh: For this being granted, and Matters thus ſettled, the Eccleaſticall can have no deſign upon the Civill; but as long as he grants the incorporating of both into one and the ſame hand, he will never avoid this. True it is, the Papall and Prelaticall State doth incorporate both; but if he can ſhew wherein the Reformers do it, he ſhould have done well to have laid it open, and ſuggeſted a better Remedy then the Diſſolution of all Government, which is ſo farre from a Remedy, that it is worſt of all Diſeaſes; and truly it is clear in this h's Diſcourſe, and perhaps in his whole way that he practiſes for his own part, the mixture of Politicall and Eccleſiaſtiall deſigns, to make his Pen ſerve Mens turns, which how he will anſwer to

God

God one day, I would wiſh him to conſider ſadly if I knew him.

The tenth *Sellion*, ſhews that there ought to be ſome Proportion in the two Powers, and ſome Compliance; ſo that the eſtabliſhing of the one, doth draw with it ſome motions in the other. He tells us, that it is hazardous to diſ-intereſt any in the Civill part, he doth alledge *France* for an example, &c.

All this is rather againſt his main Concluſion, then for it: For if there ſhould be a Proportion and Compliance in both Powers; then he muſt allow the Church-Government at leaſt ſo much Settlement, as he doth the Civill, except he will poſtpoſe the Kingdome of Heaven to the State of the World; and if he thinks it fit, that the Eccleſiaſticall State ſhould be Unſettled, it may upon his grounds be rationally inferred, that in ſome proportion he thinks it fit, that the Civill alſo ſhould be wholly Unſettled; and how juſtly this may be intended by any that have ſworn to God to endeavour the Union and Settlement of the Kingdoms in Peace, I will not now debate. But all this tends in his Aime, to make way for the following and laſt *Sellion*; wherein he recommends the Intereſt of the diſſenting Brethren to the State, and gives advice to ſuſpend the ſettlement of Government ſo, as not to determine too ſuddenly into Hereticks and Schiſmaticks, in hope that their affections and judgements may be drawne to Unity; whereof in the Cloſe he would give us ſome Conjecture of poſſibility.

This I do not at all diſlike, but rather approve, that if any thing ſhould move and perſwade to any delay of Settlement in Government, it ſhould be the Hope of Union betwixt the Reformers and their diſſenting Brethren; and becauſe this is now under tryall, how farre the Unity of diſſenting Parties in the Aſſembly may be gained; therefore I think it very Rationall and Anſwerable to the Counſells of Peace, that nothing be ſettled in that matter wherein the difference is, till a full triall be made of the Means of Compoſing the ſame: yet to delay the Settlement of other Matters wherein there is no difference at all, is no point of Wiſdome, except it be thought wiſdome to gratifie the deſignes of Papiſts, and hopes of Libertines: Nor is it Juſtice to refuſe the Settlement of a Government

vernment allowed, and Voted by the State to those that desire to be under it, because there are some of a different way that decline it: Shall all be kept in suspence and in disorder, because either there is no agreement in some few things, or because some few decline all manner of Government? the Apostles counsell is, That so farre as we are come, we should be like minded, and walk by the same Rule. The Interest against a Common Enemie, is not a tye strong enough to Unite some Spirits in matters concerning God: chiefly when such stinging Pamphlets blow the Coals of Dissention, and, without controle, asperse injuriously their Brethren with false Accusations, to entangle the simple consciences with scruples to foment jealousies, to flatter Worldlings into deceitfull Policies, and to strengthen the Unruly affections of the unruly Multitude, against the respect which is to be had unto Order and Government, even with a colourable pretence of Religion. And although I will judge Charitably of the Mans intentions in this Matter; yet truly his writing cannot be excused from guilt in this kind: I hear he is not a very stayed man, and I conceive he is led in his heat, faster then he is able to discern his way, or to judge the Spirit by which he is led, which in this businesse is very necessary to be done with great advisednesse; and those that in humility mind not themselves in meddling with these Matters, are farre from that temper which will advance Truth and Peace; whereunto I beseech the Lord to direct us in all meeknesse. For from these we are all strangers by nature, therefore we grope like blind Men for the wall, we stumble at noon-day as in the night, and while we look for Judgement there is none, and for salvation it is farre from us. The Lord be mercifull to Us, and teach us to strengthen the things which Remain, which are ready to die, for our Works are not found perfect with our God. The Lord deliver us from the Line of Confusion, which seemeth to be stretched out upon us, and heal our Breaches for Christ his sake. *Amen.*

Phil. 3. 16.

Of

Of the Third.

I Have done with the Two former Heads of this Diſcourſe, which in the Introduction I did propoſe unto my ſelfe to handle: the Third remaines, wherein I ſhall endeavour to be exceeding briefe: for you have ſeen the Poſitive Deciſion of the Queſtion in the Firſt Part; wherein the Neceſſity of ſetling ſome Church-Government amongſt Chriſtians in a Goſpell-way, is made no leſſe to me then Demonſtrative: and you have ſeen the Anſwer to the Negative Deciſion of the Queſtion, in the Second Part, wherein the Sophiſtry of the contrary Arguments, and the deceitfulneſſe of that perſwaſion hath been laid open with all meekneſſe and without partiality. Now if in the Third place I ſhould follow my deſign, to ſuggeſt upon the whole matter, a word of Advice to prevent the increaſe of evills, which are like to come upon us, if Mr. *Saltmarſh* his ſuggeſtions take place: I muſt firſt give you a Prognoſtick of the Evils which I apprehend may enſue thereupon; and then tell you what may be adviſeable to prevent the increaſe, or the iſſue of the ſame.

The Prognoſtick is this; That if the Magiſtrate of this place, who doth profeſſe the name of Chriſt, and by that profeſſion is obliged in his place to own Chriſt in his Ordinances, will not appear for the Settlement and Countenancing of the ſame effectually; that he ſhall be unſettled and caſt out of his Power and Place with utter diſgrace: and if the Miniſters, who pretend to adminiſter and uphold the Ordinances of Chriſts Houſe amongſt the Profeſſors of his name, will not keep the Charge of his Houſe according to his Word, without partiality for ſelf-ends, and without the affectation of worldly power to conſtrain Men that are not in their way, to ſubmit unto their wils; they alſo ſhall be unſettled, and all

manner of contempt and disgrace shall be powred out upon them. And by the means of these two Unsettlements of the Magistracy, and of the Ministry, all the foundations of all other Orders and Government will be removed from the Nation, and the Changes and the Distresses thereof will be remedilesse and endlesse, till the Candlestick thereof be removed, except God in mercy for the Saints sake, prevent the same by some way which as yet cannot be fore-seen.

By this Prognostick, I pretend not to have any Spirit of Prophesie, which is more then ordinary; for this thing is Demonstrable from the way of Gods Judgement, in punishing the sinnes of Magistrates and Ministers of this kind, and from the state of a people in such a Condition.

The way of Gods Judgement is evident, in that which was done to the House of *Eli*, 1 *Sam.* 2. *vers.* 27. till the end where the Reason of cutting off with utter disgrace the House of *Eli*, from the place which it had in the Government of Gods People, is alledged to be this; that they minded their own Interest to make themselves fat with the good things of Gods People, rather then to discharge the duty which was committed by God unto their trust; for which cause it is threatned that they should be deprived of their Charge, and become contemptible, because the Justice of God did determine, that such as Honoured him, God would Honour, and such as despised him, should be lightly esteemed, *ibid. vers.* 30. from whence we may infallibly conclude, that if the Magistrates and Ministers of this Nation mind themselves, and their own worldly Interests, more then the trust committed unto them by God in their places, that they shall certainly be punished as *Eli*, and his House was: and I beseech the Lord, that as in the execution of this Judgement upon the House of *Eli*, he suffered his Ark (the glory of Israel) to be in the hands of the Philistims; so the spirituall Philistims of this Church and State, may not have the same advantage against us to triumph over our Glory, which is the Visible upholding of his Gospell-Ordinances in the puritie thereof. This Prognostick then is very certain, and easie to be made by any that layes Gods wayes to heart.

As for the other ground of the latter Part of the Prognostick, relating to the Misery of a People under such Governours; it is clear in the view of all rationall Men, that can look upon a People without a Magistracy and a Ministry; what their State can be: for it is certain that all the foundations of Civill and Church-Government being removed, they will either remain without all Government in an Anarchicall state, wherein every one will be given up into the hand of his Neighbour, to be oppressed and devoured as the Fishes of the Sea devour one another; or else (which will be a kind of Mercy) they will be brought under the Arbitrary power of some Party that will be most Potent and able to over-rule all the rest, by whose means God (if he hath any favour in store towards the Nation) happily may produce some Settlement which will free us from the confusion of an Anarchy, till his Judgements in some other way be executed upon us.

Thus you have my Prognostick, and the grounds thereof, in case Mr. *Saltmarsh*'s Suggestions take place, which is not unlikely they may, in respect of the wild frame whereinto God suffers Mens Spirits to runne now adayes, and in respect that the Reins of Government begin to be loosened every where, and because I believe that Mr. *Saltmarsh* hath not shot these Arrows against all Settlement of Government, so much out of his own private Quiver, as out of the Sense and Counsells of a Party, which doth strongly Act by those Principles (wherewith they have prompted him, and to vent which they make use onely of his Pen) towards our utter Unsettlement, by a Method of deceitfulnesse, which upon the whimsicall humours of this Age, may become prevalent to disturb all other resolutions and attempts of all Orderly Courses and Establishments.

Now to suggest a matter of Advice, either to prevent the increase, or to divert the finall issue of these evills, I shall do it as briefly as I can, because I dare not take upon me to go beyond my line.

To prevent the increase of present Unsettlements in Church-Government, the way is not for the Ministry to get

power from the Civill Magistrate, to presse all the Sanctions of the Assembly of Divines, without any abatement upon all the Congregations of the Nation, so that none shall be suffered to have any Religious liberty of professing the Gospell in Publique, that come not under this Rule by way of Conformity, which seems to be the clear Design of our Brethren of *Scotland*, and of that Party which in the House, and in the Assembly of Divines, doth go along with them: I say, that this is not, and will not be the way of Settlement; because it is not the Gospell-way which Christ hath instituted, to which onely he hath promised a blessing: and because the forwardnesse of this Party to settle things in this way, comes not from a pure zeal to Religion, but involves a State-Interest, which those of the House intend to carry along with it, which an opposite Party hath discovered, and will oppose to the uttermost, though all should be Unsettled and go to rack by this means; and who knows whether Mr. *Saltmarsh's* Query, is not the effect of that Resolution, which is taken amongst them to crosse the Designs of that other Party; therefore the prosecution of a Settlement in that way, wil produce rather strife and opposition, then any other effect.

Nor will the way of Settlement in Church-Government be, that which some others seem to presse with no lesse earnestnes; namely, to give all the Power of Church affairs up into the hands of the Civill Magistrate, *qua* Magistrate; that he may Order the spirituall Concernments of Gods House Authoritatively, as he shall think good; and that no wayes of Church-Discipline should be administred by any, nor means of Edification set a work but in his name: I say, this will no more then the other produce a Settlement in Church-Government; because all Parties that are most intelligent in the way of Godlinesse, and zealous for the liberty of the Gospell, will joyntly oppose such an absolute power in the Civill Magistrate over the Churches which are to be ruled by none in matters of Conscience, but by the Laws and Orders of Christ, and upon a free willing account, that the Members of the Churches should without constraint give themselves up thereunto, according to that of *Psal.* 110. 3. *In the day*

day of thy power they shall be willing in the beauties of Holiness:
What way then soever is taken, which doth not work the Professors to a willingness to come under the power of Christ in the beauties of Holiness, is not that which will be effectuall to bring about a Settlement. So that it is neither by the power in the hands of the Ministers, nor in the hands of the Magistrates that will do the Work; but it must be by a clear and gentle leading of Mens Spirits, to come willingly under the Yoke of Christ; and except the Godly Ministers can agree amongst themselves, to hold forth the Duties of the Profession, and the Rules of Discipline, as they are in the Word evidently set forth, and leave of Contesting about the Outward Circumstantials and Prudentiall way of acting, to permit a latitude to each other, and consent to a mutuall forbearance therein; and so upon the account of Charity make up the differences, and mind the same thing one towards another, and joyntly desire the Countenance of the Magistrate, by way of his approbation onely, and not by way of Delegate Power to constrain others unto their way; except I say, the Godly Ministers amongst themselves can thus accommodate their Matters, the Unsettlement of the Government will never be prevented; and if there can be no agreement of this nature procured amongst the Ministers themselves, without the Politic actings of States-men, who have alwaies some worldly Designs to Byas their Resolutions; the issue of the Unsettlement, will either be a totall Dissolution of all the bonds and tyes of Church-fellowship amongst the Professors, or the opening of a door to all Adversaries to break in upon their Societies, and to all licentiousness, to break forth amongst themselves without controle, the issue whereof will be the utter contempt of all Ministry and Ordinances; and therewith the breaking in of all damnable Heresies, which will make way for the increase of Prophaness of Idolatry, of Popery, of Atheisme, and of all Blasphemous abominations.

Now if no agreement can be found amongst the Ministers themselves, to prevent the Unsettlement from whence these evils will certainly spring up, (which is the onely Advice

that I can give in this present Case) then to divert the issue which these evils will produce unto the Nation, I know none other Remedie, but that the Civill Magistrate should by way of fore-sight, establish Morall Laws to repress grosse dissolutenes of life by corporall punishments, to restrain open prophanes in violating the Lords Day, to inhibit superstitious and Popish Rites in the Publique Worship, to punish the Authors and Publishers of Blasphemous and Atheisticall Tenets, which fret as a Gangrene, and lead the Unsettled minds of ignorant people to all Uncleanneſſe and Impiety, to all Brutish Sensuality and desperate Courses in wickednesse, which in the end will bring the Nation to utter Ruine, if God doth not in mercy prevent the current of these evils, by wakening the Spirits of Magistrates unto Righteousnesse, and a Resolution to be faithfull unto their Trust, that what can not be prevented by the Unity of the Spirit in the preaching of the Gospell, may be diverted by the Power and Authority of Humane Lawes, and Bodily punishments over those that are disobedient, not so much to the perswasions of Religion (which cannot be propagated by Humane Power) but to the Dictates of Reason: for although no outward constraint can make Men Vertuous, yet an outward restraint may keep them from being so vitious, as to destroy the safety and well-being of Humane Societies, which Civill Magistrates are bound to procure.

This is the Advice which at present I am able to give upon the whole Matter; I shall leave it with you, and with such as you shall think fit to impart it unto to peruse, or to make what other use thereof as you shall see cause; for in these and all other things of this nature, you know that you have power to dispose, for the Edification of the Saints, and the Publique good of Man-kind, of all the endeavours of

Your faithfull and affectionate Friend in Christ,

John Dury.

A

A Letter once written by Mr. Dury *to Captain* Coysh, *wherein he opens himself concerning the Magistrates Duty, as a Christian in advancing Church-Government as it is Nationall.*

SIR,

I Rejoyce greatly to see the fram of your Spirit so Answerable to the Rules of our Holy Profession: Mr. *Hartlib* hath acquainted me with the real effects of your Godly zeal towards the Publique Good, and every good Work, for which you are much to be commended, and on your behalf, such as know You (considering how few there are of such a temper now adayes) ought to give thanks unto God for your forwardnesse, to further the Means which may be useful to advance his Glory. Amongst other good Effects of your pious inclination, the thoughts which you entertain, to further the wayes of Peace, amongst the distracted Churches of this Land, are not the least commendable; would to God we could find many of your temper, who have some interest and influence upon the Churches: but the Truth is, that none are now regarded, but such as follow particular Interest, and make it their work to bring Fuell to the Fire which doth consume us, by matters of complaint or reproach cast upon their Neighbours; all sides in every thing striving for victory, none for gaining others in the manifestation of Truth, through love and forbearance.

The Aime which you have in the Discourse, which Mr. *Hartlib* hath sent me, is exceeding good; although I had some difficulty to read your Hand, yet I made a shift to understand your meaning; and I shall willingly give my approbation to your Proposals, if we can find out the way to obtain the effect thereof, which I conceive to be an Unblamable Freedom in some matters of Difference, which are Extrafundamentall, grounded upon a reall acknowledgement of an Agreement in all matters which are Fundamentall. You have set down the Heads of things, which you judge Fundamental and necessary for salvation to be believed, and Overtures concerning Duties of Forbearance in some doubtfull Practises which occasion much debate amongst those that love to abound in their own sense; and concerning the observance of some inquestionable

Du-

Duties neceſſary for mutuall Edification; in all which I ſhall not contradict any thing for mine own part of that which you offer; but when I conſider the poſſibility of effecting that which you intend thereby; I muſt confeſſe I am ſomewhat in the dark how it can be brought to paſſe. For before you can Petition the Supream Magiſtrate, I ſuppoſe you muſt have Hands in ſome Competent Meaſure ſubſcribing to this Motion: how to get theſe Hands will be no ſmall difficulty, for to deal with the Head of each ſeverall Party, will not onely be longſome, but I am afraid ineffectuall: and ſuppoſe you have gotten the conſent of many to this Motion, yet how far the States-men will limit the wayes of Church Government, and make them ſubordinate unto the Civill Power, is no ſmall doubt. There be many that look upon Religion with a worldly eye, and fear the Agreement of Divines and of Churches in ſpiritual Matters; what Conſiderations they wil have concerning ſuch Propoſals as theſe, may be gueſſed at, but not certainly fore-told: but let us ſuppoſe, that thoſe who ſit at the Helme for the Government of the State, are really deſirous that the Differences of Divines ſhould be Compoſed; and that the Churches ſhould have a Liberty to order their Matters within themſelves; then ſtill the doubt will remain, whether or No they will agree, that this, or ſuch a like Form, as you propoſe ſhould Authoritatively be ſettled? For if they ſhould by a Civil Sanction, or a Declaration from both Houſes, enjoyn any thing in this kind, it muſt come into debate amongſt them, and what the Reſult of their debates of this nature hath been hitherto, is known; for it is evident, that one Party in the Houſe, hath alwaies driven at ſomething which the other hath oppoſed; ſo that no effectnall Concluſion ever did follow upon the debates of the Houſe in this nature: and although ſome Concluſions have been ſettled by way of Ordinance; yet the execution thereof hath been ſo ineffectual (as appears in the Directory for Publique Worſhip) that little or no Peace hath been wrought thereby amongſt us. On the other ſide, ſuppoſe that the Houſes ſhould unanimouſly conclude, and endeavour vigorouſly to ſee their Concluſion executed; yet I conceive, that as the Churches are now affected, partly to their Liberty, partly to their determined wayes; there would nothing be

gained

gained upon the Spirits of Men to pacifie and reconcile them in their Debates and Contradictions; but rather they might all be brought to complain, that by Humane Authority, a way was impoſed upon them, wherein their Conſcience could not acquieſce; which would be a grievance very hard to be born withall: nay I know, that moſt of thoſe who pretend to liberty in their Profeſſions, would diſ-affect things (otherwiſe lawful in themſelves) to be received as a Conſtitution of the Church onely for this Cauſe; if they ſhould be offered unto them as an intimation of the Civil Power, alledging this for their ground which Chriſt ſaith, *Mat.* 15. 9. *In vain they doe worſhip me, teaching for Doctrines the Commandements of Men.*

Thus you ſee, where (to my apprehenſion) the difficulty of gaining the effect which you deſire, doth lie; as to the Civil Magiſtrate, to obtain by way of Petition, any Ordinance from him, for the ſettling of Peace amongſt us in this way. But beſides all this, other Difficulties will ariſe from the Parties themſelves, which ſhould be brought to declare their Agreement in thoſe Truths and Practiſes which you propoſe: for you will find, if you come to deal with Men in particular, that either they will not at all be obliged to any particular Declaration or Form; or that they will admit of none, but of their own making: and that they will hardly bear with any, or profeſſe any Brotherly Relation, and maintain Chriſtian Communion with any, but ſuch as come up to their wayes; now how to bring theſe unto that Moderation which your Propoſals do hold forth, will be a matter of no ſmall difficulty. If you begin to argue the matter with them, you will have an endleſſe work; and to perſwade them, without Conviction that they ought to yeeld to this way, is not well poſſible. And then ſuppoſe that all are Convicted ſufficiently, that they ought to acquieſce in theſe terms which you propoſe, (as finding therein a freedom for their own way; and when Men have their will, it is reaſon they ſhould be contented;) yet if you look upon that which is practiſed amongſt the Parties in the wayes of their oppoſition, you will find that this doth not content them to have a liberty for themſelves, except they be able alſo to croſſe and oppoſe others without cont[illegible]. For all this while there hath been no want of li-

berty for any ſide, to practiſe what is good in their own eyes; but that hath not made any ſide truly peaceable, but rather increaſed the Diviſions, by the abuſe of their Liberty, in croſſing, oppoſing, and offending others in their different wayes; whence Scandals are multiplied, bitter Diſputes, Complaints, Irritations, and Heart-burnings increaſed. Now how to prevent in time to come this Abuſe of Liberty, which according to your Propoſals ſhould be granted, wil be the main and moſt difficult work of all; and I find nothing ſuggeſted in your Paper concerning this, and without ſome Remedie to this diſtemper of our Spirits, I cannot perceive that our Maladies can be cured.

Hitherto I have made doubts, and ſhewed you what I apprehend as an Impediment to the effect of your deſires. Now I ſhall alſo ſuggeſt ſomething, which may tend to the removall of theſe Doubts, and Impediments of this Work, which we deſire to advance

I muſt lay this as a Ground, that in matters of Outward and Publique Concernment to the Society of Man-kind; the Magiſtrate is Principally to be reſpected, and to be ſued unto for his aſſiſtance: but in matters which concern the Conſcience immediately, the Word of God is alone to be made uſe of. If therefore Men in their Outward Actions miſ-behave themſelves, and do things prejudicially unto the Peace of their Neighbours; they fall under the Cognizance of the Civil Power, who may make Lawes to reſtrain them from giving offence unto their Neighbours: but if they walk orderly, and offend no body; and yet foment pernicious Errors, and ſpread them ſecretly or openly, to the diſturbance of Mens conſcience, and the ſeduction of the weak, they cannot be otherwiſe dealt withall, but by the Word of God; and the Magiſtrate ought to ſee this done effectually, till they be Converted or Convicted to be incorrigible; and then he is to do further, as his Conſcience ſhall direct him. The Magiſtrate hath a Right to Over-ſee all Mens outward Actions, and may call them to an account of their proceedings in what they do, as Men; and may reſtrain them from doing that which he doth think prejudiciall to the Peace of other Subjects: but the Magiſtrate hath no Power to impoſe upon any Mans Conſc[illegible] any

[illegible]ing

thing by Law; onely he may and ought to uſe Means to Convict Men by the Word of God; and he ſhould Countenance and Over-ſee the Regular wayes of ſettling thoſe Meanes a work. For God hath made him a Nurſing Father to his Children; therefore as ſuch he ought to have an inſight of all their wayes, to protect them from harm, and to advance unto them the comforts of their life. Now the life of Gods Children, as ſuch is the freedom of their Spirit, to ſerve him conſcionably according to his will. Whatſoever then doth deprive them of this Freedom, he may not impoſe upon them, for this were to bring their Spirits in bongage under his will: now he is not the Father of their Spirits; (that is Gods alone Prerogative) therefore he may not do any thing to hinder, but ought to do all things to further their free acceeſs towards him. All his care muſt be then, as he is a Nurſing Father of Gods Children, to provide for theſe things. 1. Firſt, To know who are the Children of God, whom he ſhould Nurſe, that he may diſtinguiſh them from ſtrangers. 2. What the proper work of his Nurſing Dutie is towards them; that is to ſay, What his Aime as a Chriſtian Magiſtrate ſhould be, above which he ſhould not preſume to take upon him. 3. How he ſhold endeavour to perform the Duties ſubordinate unto his Aime. To ſpeak in a word my ſenſe (that if you pleaſe you may confer with me about them.) I ſhall ſay of the firſt, that he muſt know and diſcern the Children of God from ſtrangers, by this infallible Token; Whoſoever doth acknowledge Jeſus Chriſt to be come in the fleſh, and doth hear the Words of his Apoſtles, and doth ſubmit himſelf to be guided in his profeſſion of Chriſtianity by their Directions, and doth wear in all his walking Chriſts Livery, which is Love, Holineſſe, and Meekneſſe, he is to be counted a true Child of God, as to the Outward Profeſſion of Religion; and whoſoever doth not this, he is to be counted a ſtranger to it. And this badge of Religious Profeſſion, may make a Nationall Church as to the Magiſtrate: for I do not ſee, that a Church can be counted otherwiſe Nationall, but in reference to him; nor ought he to diſcern Profeſſors by any other token, but by this: this then is the Character of a Nationall Church to me; namely if a whole Nation doth make this Profeſſion; and if he that is the Magiſtrate

of that Nation, doth make the ſame profeſſion; he cannot but look upon himſelf in his Charge, as a Nurſing Father to them all alike: for whatſoever their particular differences otherwiſe may be amongſt themſelves, which deſtroy not this foundation, they are to him no more but as the ſeverall Statures or Features, or Lineaments of thoſe Childrens bodyes and faces, which in his Nurſing Care muſt make no materiall difference.

As concerning the Second, which is his Aime above which he may not preſume to take upon him in the diſcharge of his Nurſing Duty; I conceive it ſhould be to Over-ſee their wayes in the Viſible Profeſſion, that the freedom due to all may be maintained in every one; and that the Unity of the Spirit of Chriſt, and the love which ought to be amongſt Brethren, Children of the ſame Father, may be upheld without diſturbance in all. Above this, I ſuppoſe he may not preſume, nor take upon him to preſcribe any thing of Faith, or of Worſhip Authoritatively; or to reſtrain Authoritatively the Exerciſes which may be ſervicable thereunto. For he is not the Judge of the Childrens Faith, and of their reſpect unto their Father, that is between God and them; for the Powers of the Spirituall life, by which Mens ſouls act towards God, are not committed to his Nurſing Care; Chriſt is their Tutor in this thing, but the over-ſight of the Outward Profeſſion in the Body, is committed and recommended to him.

As for the Queſtion, What he ſhould do with thoſe that are ſtrangers, and what his relation is unto them? how far he is to look unto ther Profeſſion, and to what end? I wil not mention it now, for it doth not concern our preſent purpoſe.

The Third thing belonging to his Nurſing Care, is, to know how the Duties ſhould be performed, which are ſubordinate unto this Aime. The Duties are mainly Two: Firſt, To take away the Lets and Diſturbances of the Publique Freedom, in the profeſſion of the Name of Chriſt, and of the Obedience due to his Ordinances. Secondly, To ſupply all Comforts, all Helps and Encouragements which may further the growth of the Profeſſors in Knowledge, Unity, and Love one towards another; and the way to endeavour theſe Duties, is to be Nurſe-like, with much tenderneſſe of affection, without harſhneſſe or imperiouſneſſe to over-awe their Spirits; and without

World-

Worldly and Politick Aims, to put a ſnare upon them, or make uſe of them, and of their Profeſſion, for Humane Advantages and worldly Deſigns.

I have enlarged my ſelf upon this Diſcourſe, to lay it as a Ground of what I am to adviſe for the Cure of our Diſtractions, and the proſecution of your Aime in the Diſcourſe which is ſent me.

I conceive then, that the Magiſtrate ſhould be Petitioned by all that profeſſe the Name of Chriſt; for that Liberty which is neceſſary for their Edification in the uſe of Chriſts Ordinances, and not offenſive unto any. Unto this Petition, the Magiſtrate ſhould give his Approbation, and promiſe his protection to all ſuch as ſhal ſhew him, that they endeavour to walk without blame in the wayes of Chriſt by the Word. And upon this Declaration, he ſhould invite all thoſe that make the Word their Rule, to offer unto him from the Word, the ſubſtance of their Faith, and of their practiſe Poſitively: by this invitation every one wil be bound to lay himſelf open; for all Chriſtians are obliged to walk in the light, and to be ready to give an Anſwer to every one that asketh of them, a reaſon of the Hope that is in them. 1 Pet. 3. 15

Here obſerve, that I would not have the Magiſtrate to impoſe upon any, that which he doth think Fundamentall in Faith or Practiſe (for that belongs unto him no more, then to a Nurſe to ſhape the face of a Child committed to her Care, otherwiſe then God hath made it;) but he is onely to take notice of that which others think to themſelves in their way, according to the Scriptures to be Fundamentall. Here then your Diſcourſe might be preſented to him, for your ſelf and others, that ſhould reſolve to make it the Plat-form of their Profeſſion; but for him to propoſe it unto all, or to diſcountenance all that ſhould not reſolve to follow it, that would be ſomewhat beyond his Commiſſion as I conceive.

Now when all the Parties ſhall have given up the poſitive Declarations of their Faith and Practiſe, which they conceive agreeable to the Word; and when he hath ſatisfied his own Judgement therein, that there is nothing in them deſtructive unto Godlineſs and the publique Peace; he ought to give them a ſtrict charge, not to be injurious and offenſive one unto ano-

ther, but to seek Peace and follow after it, threatning such as shall be disturbers of the Peace of others with just Correction, after the first and second Admonition. By this means he will discharge the First part of his Duty, which is to secure the Liberty of Gods Children in the service due unto him, by protecting them from injuries in their severall Wayes: but if he doth think himself bound in conscience to endeavour also the Second part of his Duty, which is to supply unto the Churches of God, the Helps and Comforts which may further their growth in Knowledge, Unity, and Love, (which I conceive, the Parliament of *England* more solemnly obliged to endeavour, then ever any Christian Magistrate in this world hath been;) if I say, our Magistrate doth think himself bound to this, not onely by the property of his Calling, but by speciall Covenant towards God, and with their Neighbours; then I would advise him to take this Course. 1. First to allow of Regular Meetings, between Parties for Publique or Private Conferences, wherein all offensiveness of speech or behaviour, should be strictly prohibited under severe Penalties. (as for the waies how to Order these Meetings for Edification, that may be spoken of at another time.) 2ly. To employ some fit persons from among themselves, to perswade the rest, or to stir them up to consider of Waies how their differences may be Composed, and the Unity of the Spirit more clearly manifested, and the bonds of Peace and Love more firmly established amongst them, then by the meer Authority of a Civil Sanction. For it is a shame to Christians, who are called to be Members of one another, that nothing should be able to untie them, but the restraint of Power keeping them from mutuall injuries.

3. Thirdly, I would advise him to require of every Party, that they should declare that wherein they agree with others in Doctrine, and in Practise: and to make kown the Rules by which they desire to walk towards those with whom they agree in Fundamentalls, for their mutuall Edification, that the Communion and Uniformity which ought to be amongst Gods Children, in the service of one Master, may not be neglected so farre as it can be entertained.

4. Fourthly, when these Declarations are given in to him,

he

he ſhould ſet ſome of the choiſeſt Men of each Party, one or two a work, to gather out of all theſe Declarations, the Tenor of the common conſent and Agreement of all Parties, ſo near as can be in their own words, or fully in their own words by way of Harmony: and to conſult about the things wherein there is a Difference remaining how it may be taken away; or to give Reaſons from the Word of God, why that it ought not to make a breach of Unity in the affections of Profeſſors, and when this Harmony; theſe Conſultations and Reaſons ſhould be perfited, they might be diſcreetly imparted unto the ſeveral Churches, to be conſidered for the End whereunto they were made.

Here again you ſee, that I would have the Magiſtrate to be very active and zealous, but yet ſtill within his own Sphere and line, as a Nurſe, and not as a Commander and Maſter of any Mans Faith and Religion: as one that leads them, and encourageth them all alike unto the obſervation of clear Duties, which they themſelves ſhall acknowledge to be obſervable; and not as one that impoſeth his own Will and Statutes upon them as a Yoke. And by this meanes, the engagement which is upon him in the Nationall Covenant, to procure one Confeſſion of Faith, Leiturgie, Catechiſme, Form of Worſhip, Government and Diſcipline may be without difficulty diſcharged, and the things already done by the Aſſembly of Divines, may ſtand in their own place, and be of force for the uſe of ſuch as will own them; and others ſhall be free from Conſtraint, and at a due Liberty to walk in their own light, onely with this Proviſo, that they ſhall not moleſt any, no more then they deſire to be moleſted; and that they ſhall declare their Fundamentall Agreement with their Brethren, and their Reſolution to walk in the Unity of the Spirit with them therein, which will be a meanes for diſcharge the Conſcience of the Parliament, alſo in reſpect of the Second Article of the Nationall Covenant.

By this Method and way of proceeding, I ſuppoſe all the Difficulties which in the beginning of this Diſcourſe I did mention, may be avoided: Onely this will for the preſent remain to be thought upon. How to waken the Conſcience

of

of the Magistrate to Resent these Duties; and how to insinuate these Suggestions so unto him, as that they may come without prejudice to be Considered and examined; and by faithfull Agents brought to some effectuall Result. Now the God of all Peace and Comfort, lead the Children of Peace in his Truth, to be unblamable untill the Day of his appearing, and make us servicable unto the Kingdom of his Sonne, with all our Talents in our Generation. I Rest in Him.

Your Servant,

John Dury.

FINIS.

17.3 × 13.4 cm
6 p.